537. a. 19.

The ILL STATE of PHYSICK IN *GREAT BRITAIN:*

Truly repreſented to all Lovers of Health, and of their Country.

AND

An APOLOGY for the *Regular* Phyſicians.

Fraudantur Medici, laudantur Pharmacopolæ.
Pharmaca dat Celſus, dat Paracelſus opes.

Ἰατρὲ, θεραπευσον σεαυτόν.

LONDON:

Sold by J. ROBERTS, near the *Oxford-Arms* in *Warwick-Lane*. MDCCXXVII.

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THE PREFACE.

THE *following Obſervations and Complaints of the ill State and Male-Practice of Phyſick in* Great Britain, *were at firſt intended to appear in another Dreſs; and by way of Appeal to our neighbouring Nations, where that noble and neceſſary Art is ſaid to be exerciſed in a more regular and beneficial manner. For By-ſtanders, who are not heated by Animoſities and perſonal Reflections, who are not intereſted in a Debate, and have no Party-Quarrel to maintain, are the fitteſt Perſons to examine and determine the Reaſonableneſs of the Cauſe; and as their Paſſions are calmer and more moderate, ſo their Deciſions are likely to be more juſt and equal, and agreeable to Truth, than the Sentiments of thoſe People, who are more nearly concerned. But when I conſidered, that all national*

Grievances, (and certainly the Abuſe of this excellent Faculty is a very great one!) *ought rather to be corrected at home, than expoſed abroad; that the Miſmanagement and Diſhoneſty of* many *ſhou'd not procure the Condemnation of* all; *and Offenders only ſhou'd ſuffer; and that they too could not be* legally *reſtrained and puniſhed, but by the Legiſlative Powers; I had Thoughts of addreſſing them to a Worthy Patriot, who might, in Parliament, have procured a Redreſs of as many of them at leaſt, as the Wiſdom of the Nation might think worth their Cognizance. Yet conſidering how far that Auguſt Aſſembly is embarraſs'd and engaged in the more arduous and difficult Affairs of the Nation, and likewiſe the Temper and Taſte of my intended Patron; the one ſo exquiſite and diſtinguiſhing, that ſcarce a Word could drop from the Pen without the Terror of Reprehenſion; and the other ſo moderated, that had I attempted to make way for a favourable Reception by (the common Method in Dedications) reciting but few of his real Accompliſhments, it wou'd ſcarce have been looked upon as a juſt Encomium. I reſolved at length therefore to adventure into a cenſorious World theſe rude Papers, containing little elſe but Matters of Fact, as naked Truths, without any Umbrage*

or

or Defence; and think, theſe Difficulties preſenting, the giving my Reaſons for making no Dedication, is Dedication enough. For in all Diſquiſitions about Truth, 'tis not the Greatneſs, the Authority, and Weight of the Advocate, but of his Arguments and Proofs, that is the Point to be minded; and the more plain and unadorned his Diſcourſe is, the greater Air of Veracity it hath. For which reaſon I ſhall no more be at the pains to make any Apology for the looſe Compoſition and careleſs Diction of this Pamphlet, than I ſhall think my ſelf obliged to anſwer the unreaſonable Cavils, and loud Clamours that may be raiſed by ſelf-intereſted and diſhoneſt Men againſt it: Thinking that I ſhall have ſufficiently diſcharged my Conſcience, *in detecting their Diſhoneſty; and that it is not in their Power to ſay much in their own Vindication, without expoſing more of their own Diſingenuity and Baſeneſs, to the Judicious eſpecially, and diſcerning Part of Mankind. Neither ſhall I think it any Reflection, that others have offered the ſame Things in a better manner; but rather as a Confirmation of what I ſay; that makes what I here deliver, appear with the greater Force of Evidence.*

Reaſons of this Work. 1ſt.

Though it muſt be acknowledged, that Matters go not ſo well with the World,

as

as that moſt Voices ſhou'd be on the beſt Side; and ſuch Perſons as are Slaves to their Luſts, indolent, ignorant and credulous, take up with the Opinions and Ways in faſhion without much Examination; and thus are eaſily led on to their own Diſadvantage, and ſometimes Deſtruction, by Men of corrupt Minds, whoſe ſole Advantage lies in Cheat and Impoſition, and who, of conſequence, have alſo a burning Hatred to plain, open, and fair Dealing, and to the Truth: and from whom her ſtricteſt Followers muſt expect to meet with the ſevereſt Uſage. The Truths even of the Holy Goſpel have generally been on the ſuffering Side. And when I ſee thoſe, promulged for the Salvation of Souls, have met with ſuch bad Treatment, how can I expect that theſe, of leſs Importance, calculated only for the Safety of the Body, ſhou'd find a more gracious Reception?

But if I am guilty of any Breach of good Manners, in meddling with other Mens Morals, Means of living, and Intereſts, I am ſorry for it. And if in my Enquiries I have been any way impoſed upon, and led into Miſtakes; or have been too impertinent and tedious, too clamorous and ſevere, I humbly beg pardon, and ſubmit to the Correction of my legal Superiors, aſſuring them,

that

that I ſpeak no Falſhoods, to the beſt of my Underſtanding and Knowledge; and as I had no Pleaſure in finding out, ſo I have no Profit in publiſhing the following Diſorders; which indeed have, 2d. *of long time, been no Secrets to Multitudes of ſuffering People, who have hitherto complained in vain, and groan under unſufferable Oppreſſions that they wou'd gladly get rid of, if they knew where or how they could be relieved, and which have been diſcovered by many worthy Phyſicians. But then they* 3d. *have touched theſe Sores too tenderly; either fearing too much the Reſentment of thoſe People, who would not have them healed; or, finding it a Difficulty to ſet Men* right, *who go* wrong *out of Choice and Intereſt, ſurmounting all their Endeavours; and that I have no Ends in giving myſelf and others this Trouble, but what are juſt and honeſt, and deſigned ſincerely for the common Good and Welfare of Mankind.*

And as true Honeſty, that is, Integrity of Heart and Life, is the firſt, the chief, and fundamental Point of true Wiſdom; ſo it is likewiſe, when apply'd to our Occupations and Profeſſions, Trade and Commerce; the only ſure Baſis thereof, the moſt preferable thing, and to be regarded above Gain. On the contrary; As all unaccountable Ways of Live- 4th.

*lihood, all Extortion and unreaſonable Profit, are certainly diſhoneſt; ſo more eſpecially when the Life and Health, as well as the Eſtate of our Neighbour is endanger'd thereby, they become obnoxious, and ought to be condemned and rejected as intolerable. And, as ſaith a grave and learned * Author, "There "are juſt Reaſons, why Men that are "notorious for any Vice or Crime ſhou'd "be expoſed and repreſented as they de-"ſerve, not only to prevent others from "falling into their Hands, and ſuffer-"ing by their Wickedneſs; but that "they may undergo that Shame and Re-"proach, which ever muſt be the Por-"tion of ill Men".*

To pretend to put a ſtop to male Practice in Phyſick, is a bold Undertaking: and notwithſtanding it may, for theſe Reaſons, appear very neceſſary and commendable to ſome; yet as it may be thought by a prevailing Majority, to proceed rather from Spite or Diſguſt than Diſcretion, it may chance to ruin him that will be ſo hardy as to attempt it.

5th. *But ſince I am induced to lay open the Faults and Frauds of it, for the ſake of*

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* Et ſi ad honeſtatem nati ſumus, ea aut ſola expetenda eſt, aut certe omni pondere gravior eſt habenda. *Tull.*

Juſtice

Juſtice and Charity itſelf; let the Event be what it will, I reſolve to perſevere in this honeſt Diſquiſition, tho' I gain nothing thereby, but that Peace of Mind, that proceeds neceſſarily from the Reflection that I have done my Duty.

The moſt innocent, as well as the moſt ſerviceable and beſt Parts of a Man's Life, are frequently miſunderſtood, and highly cenſured. Yet, becauſe I know my Intentions are founded upon a good Bottom, I may ſtill hope that they will diſcover themſelves, and be juſtified by all in the Concluſion: Being ſatisfied that what I ſhall deliver hath Truth on its Side, (ſo far as I am able to come at the Knowledge thereof) which is the beſt Patron; and under that Protection I leave it.

The ILL STATE of PHYSICK IN *GREAT BRITAIN.*

SECT. I.

HAVING gone thus far by way of Preface, I ſtill find that I am obliged to remove an Objection or two that lye againſt myſelf, before I proceed far in thoſe that I ſhall offer againſt the Men that abuſe this Noble Science; and likewiſe to premiſe ſomething of the Difficulty to attain a competent Knowledge in it. There are ſome inquiſitive People, who will needs know how I came by theſe diſmal, ill-natured Accounts of the Male-Adminiſtration of Phyſick? To whom I reply: Dear-bought Experience, the moſt faithful Informer, hath for the moſt part (tho' I muſt acknowledge ſome

Objections anſwered.

things are taken upon Truſt and Narrative; but then of ſuch Perſons, whoſe Inſight and Veracity I eſteemed altogether equal to my own Knowledge) hath, I ſay, led me into theſe ſad Secrets. For being a Piece of a Phyſician myſelf, who have had a liberal Education in one of our own celebrated Univerſities, and performed (tho' perfunctorily I muſt confeſs with Compunction) all the Exerciſes there required to be done for the laſt Degree that a Student can be honoured with in that Academy; who have ſpent ſome Years in the Wholeſale Apothecaries Shops in *London*, where I had an Opportunity of examining into their adulterate and deadly Compoſitions, of ſeeing too many of their unfaithful Diſpenſations; and have been a Practitioner of above twenty Years ſtanding, (for ſome time in the Country, but for the major Part) in this grand Metropolis, and conſequently could not well avoid being not only Ear, but more frequently an Eye-witneſs of thoſe *horrid Practices*, (as *one* ingenuous and faithful Apothecary, who could hardly ever be prevail'd upon to leave his proper Buſineſs in his Shop, to intrude into the ſick Chambers, was uſed to call them) that introduce ſuch vaſt Swarms of impudent Empiricks into Credit with the unthinking Multitude, and unwary People; and diſcourage and diſgrace the true Phyſicians, as well as deprive them of their juſt Rights, and lawful Emoluments.

And here I need not deſcend to Particulars; this whole Diſcourſe being intended againſt theſe ignorant Pretenders to this learned Art in general, ſome of their Diſqualifications will neceſſarily occur in every Paragraph: But for Shew of ſome Method, I chuſe

to ſpeak to the Formaliſt in the firſt place. And it is eaſy to demonſtrate, that he, who is merely ſuch, and that takes all for granted that he finds recommended to him by Authors, * and *practiſes* by their Schemes, and can uſe no other than their Preſcriptions, will never make any thing on't, never be a good and honeſt Phyſician. To what Errors do Men expoſe themſelves through Prejudice? and to how many more through a blind Submiſſion to a reputed Authority? Doth not every Day's Experience convince us, that the ſame Remedy applied to the ſame Diſeaſe may be ſucceſsful in ſome Conſtitutions, and fatal in others ‡? This deſerves to be inſiſted on more at large in our preſent Subject; which, as I doubt it will not prove very entertaining, I ſhall endeavour to contract into as narrow a Compaſs as may be.

The Formaliſt condemned.

Such *Practicers* then, it is to be ſuſpected, are more frequently obliged to bring the Symptoms of Diſeaſes to their Receipts, than accommodate their Receipts to the Diſeaſes. Such a Medicine-monger, *qui medicinam ab uſu tantùm & experimentis novit & tractat, non ex cauſis naturalibus*; who fetcheth his Skill therein, not from natural Cauſes, but from his own injudicious Uſe of it, and bold Experiments, is juſtly called by the learned *Celſus* an Empiric. Thoſe who are not really Maſters of this Science, but practiſe barely upon Receipts, and thoſe that have obtained only Notions from Books or Imagination, inſtead of a true

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* Nemo ex libris evaſit artifex.

‡ Illud ignorari non oportet, quòd non omnibus ægris eadem auxilia conveniunt: non eadem omnibus, etiam in ſimilibus caſibus opitulantur. *Celſ.*

and

and accurate Information of the Laws of the animal Oeconomy, will ever be perplexed in the Miſts of Fancy, and be much more likely to do hurt than good, by putting Nature out of her way by the Force of Ignorance. Such Men have little regard to the Caution * given by *Aſclepiades*, That it is the Duty of a Phyſician not only to cure as ſoon as may be, but to take care that his Medicines are *ſafe*, as well as palatable; nor to the Admonition of *Hippocrates*, That the Phyſician be perpetually upon his Guard, exert his utmoſt Skill and Endeavours to do good, and take care that by his wrong Adminiſtration nothing of *harm* befal his Patient. 'Tis better to wait, to obſerve, and give nothing, where there is Cauſe to doubt, than venture to give what may prove wrong. And it were to be wiſhed, there was not, by the great Numbers of Medicines flung in at random, perhaps to pleaſe, or to amuſe, (not to mention ſome leſs honourable Ends) more Deſtruction made, than by Diſtempers themſelves.

Honeſty ought to be the only Baſis and Rule of the Art of Phyſick.

And if any Faculty is ſo far imperfect in itſelf, or ſo much corrupted by thoſe that practiſe it, that a Man muſt be forced to play little Tricks, and to make wonderful Pretences to thoſe things that are not, and to what he is utterly ignorant of, to ſupport his Credit in his Calling; and muſt cheat other People not only of their Money, but ſometimes of their Lives too, that he may get himſelf a Livelihood: certainly that Art, and the Followers of it, ought to be baniſhed from amongſt Men, to be ſuppreſſed as a Cheat and Impo-

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* Medici eſt, citò, *tutò*, & jucundè curare.

ſture.

ſture. For the Good of Mankind, and honeſt Gain, is the only Bottom (as I have before obſerved) upon which every Trade and Science is ſet on foot: And he who cannot live honeſtly, that is, give a juſt and ſatisfactory Account how he lives, ſhou'd not be ſuffered to *live*. † When Men diſſever Profit from Honeſty, they ſubvert the Foundations of the Laws of Nature, and break all the Bands of Society and publick Credit. *Tully* calls this *a moſt ſordid and corrupt way of living*, &c. When our Profeſſion recedes from this Rule, and open, fair Maxims; when it muſt be carried on by Frauds, and groſs Ignorance muſt be varniſhed over with Pretences to rare Secrets, *Noſtrums*, Philoſophical Preparations, *&c.* then we ought preſently to ſuſpect and avoid thoſe, that wou'd cheat us of the moſt dear thing to us in this Life, *our Health*, without being able to give any other Account of their Proceſs, than what is wrapp'd up in ſuch unintelligible *Cant* and *Jargon*. 'Twas long ago the Complaint of *Hippocrates*, That becauſe ſuch paſs, with thoſe that diſtinguiſh no better, for Phyſicians, on account of their Want of real Accompliſhments, the Art, that is of all others moſt excellent, is brought into Diſeſteem and Neglect: But yet ſuch, we ſee, commonly are the moſt tenacious and ſecure in their own Ways. And as the Great *Celſus* ſaith of ſuch, *Verba ſupereſſe, deeſſe medendi ſcientiam*; how defective ſoever

† Pervertunt homines ea, quæ ſunt Fundamenta Naturæ, cum utilitatem ab Honeſtate ſejungunt. Pretio aut mercede ducuntur — quæ ſordidiſſima quidem eſt ratio & iis, qui eâ tenentur, & illis, qui ad eam confugere conantur. *Tul.*

they

they may be as to their real Knowledge, they are uſually the moſt talkative and oſtentatious, and take all Occaſions to decry others of more Knowledge and Sincerity; being as unwilling to introduce Reaſon into Phyſick, as ſome are to admit it into Religion.

'Tis difficult for an honeſt Phyſician to live.

'Tis a needleſs (as well as a too tedious) Task to recite all that hath been offered on this Head, by conſcientious Phyſicians, in their own Vindication, and in order to detect ſuch impudent Impoſtors. And it is a lamentable Obſervation, That a Phyſician, now a-days, who hath been regularly educated in one of our famous Univerſities, and hath given reaſonable and legal Teſts of his Qualification, hath, after all, his Way to make thro' a vaſt Crowd, and ſuperior Numbers, who have no other Support but ſuperficial Pretences, backed by conſummate Aſſurance, and all the inſinuating Arts of Impoſition, received greedily by an unthinking People. The honeſt and truly inſtructed Sons of *Æſculapius* need not have recourſe to ſuch Subterfuges: They can, it is to be hoped, give a *Rationale* of their Practice.

But the more I conſider theſe things, the more I admire how an Apothecary can commence Phyſician from the Doctor's Bills that hang upon his File! Yet this prating Monſter is produced every Day, not only in the Country Towns, but the greateſt Cities, and Places of Wealth and Concourſe, and with Impunity, and moſt impudently joſtles out of place the modeſt Phyſician; aſſuming this oſtentatious Motto, *Opiferque per orbem dicor.* For which Preſumption he deſerves the Fate of *Python* from the Hand of *Apollo.* As if a ſlight Knowledge (as a learned Gentleman obſerves)

ſerves) gathered from a few modern Syſtems, or by conſulting Diſpenſatories, and peruſing their muſty Files, or ſpending ſome time in Hoſpitals, wou'd ſufficiently qualify a Man to ſit upon Life and Death. Whereas no Man's own Experience is ſufficient to make him a Maſter of the Art of Phyſick: He muſt take in alſo the Experience of former Ages, as well as his own. "I don't ſee (ſaith the a-"bove quoted Author) how any honeſt Man "can ſatisfy himſelf with a little ſuperficial "Inſpection into our preſent Modes of Pra-"ctice, and neglect the antient and beſt Wri-"ters in our Profeſſion".

Tho' it is one of the greateſt Difficulties to find out proper and certain Methods of Cure; and this Difficulty that attends the Attainment of a competent Knowledge in the Art of Healing, is ſurely ſufficient to deter any conſidering and juſt Man from invading the Offices of it, without regular and cautious Inſtructions therein; with what abundant Application, with what conſcientious Circumſpection and Preparation of Mind ſhou'd we ſet about the Duties of this ſacred Art, when we hear what the great and judicious *Celſus* pronounceth of the Uncertainty of its Rules and Precepts ‡? No ἀυτὸς ἔφα muſt paſs amongſt Phyſicians. There is no Infallibility in our Science. 'Tis ſufficient for us to know Properties, not Textures; to know the peculiar Attributes, and not the Eſſence of Things. God reſerves theſe Secrets to himſelf, and leaves us room to admire. 'Tis enough for

'Tis difficult to attain to the Art of Healing; to be a good Phyſician.

‡ Medicina vix ulla perpetua Præcepta recipit, &c.

us to know the Properties of Bodies, without knowing the Cauſes of thoſe Properties. Tho' we may ſearch into the Cauſes without Offence, yet we rarely do it to our Satisfaction.

Do we ſatisfy our ſelves when we pretend to reaſon upon many Phænomena occuring in natural Philoſophy? which agrees, that Qualities or Properties, whether univerſal, particular, or occult, may be diſcovered, tho' their Way of operating cannot be explained by us. And there are certain Textures in Bodies we are abſolutely ignorant of, whoſe Qualities however we are well acquainted with. To inſtance; thoſe of the Loadſtone, Mercury, Opium, and that unparallel'd Specific * Remedy, as it is deſervedly called, the *Peruvian* Bark, *&c.* Who can account for the attractive Virtue of the Magnet, for the Flux or Tides of the Sea? Who can tell the Uſe and Nature of the Stars, any more than he can tell the Number of them? Who can explain how the Accretion and Auction of Plants and Animals are performed? Who can find all the Tubes, and Liquors moving in them, that compoſe an human Body? And who can tell how the animal and rational Soul are united? It muſt be confeſſed, we know no farther of the Union between Soul and Body, than that if there be an harmonious Proportion between the Fluids and Solids, our Senſes are vigorous; but are diſturbed where they fall ſhort of, or exceed the natural Conſtitution. As moſt, if not all the former of theſe things are beyond the Knowledge of the Phy-

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* Θεῖόν τι: *And the Diſcovery of it was ſent from Heaven.*

ſician,

ſician, ſo the Union of the Soul and Body is a Secret the wiſeſt and moſt devout Divine does not pretend to penetrate, nor to explain the Difficulties that attend it. But that the Body has an Influence upon the Soul, and the Notices and Conceptions of the Underſtanding have a Tincture from the Matter of which the Body is formed, is manifeſt. "I muſt "declare, (ſaith a very great Man) That I "do not find it poſſible for any Perſon to give "ſuch an exact and ſatisfactory Account, as "might be wiſhed for, either of the Make "or Conſtitution of our Bodies, or of the "Diſpoſition and Relation of the inward "Parts, or of the Inſtruments of Nature for "the Preſervation of the Individual or Spe-"cies, or of the Diſeaſes they are ſubject to, "or of the moſt proper Methods of Cure". The more a Man ſearches into the mechanical Attempts of this kind, the more unſatisfied he will find himſelf about them; and will find reaſon to conclude, that we may know enough for our general Direction what to do, but that the ſecret Cauſes are ſo hidden from us, as we have reaſon to admire the Supreme Artificer in what we know, and to adore him in what we do not know. In ſhort, we know many times that ſuch a thing will have ſuch an Effect, or perhaps that ſuch an Effect is produced by ſuch a Cauſe, but the manner *how* we know not, or but groſsly: And if ſuch an Hypotheſis be true, it is impoſſible for us to come at the true Principles of Things, or to ſee into the Oeconomy of the fineſt Parts of Nature, and Workings of the firſt Springs. The internal Conſtitution of moſt things, the ſubtileſt Parts of Matter, are hid from us, and our Philoſophy dwells only in the Surface of

Nature. And here I muſt ſay, as St. *Auguſtin* once did of Purgatory ‡, "I could never, "notwithſtanding great Study, attain to the "perfect Knowledge of theſe things". Hence we may rightly infer how dubious our Art is.

And I wiſh we could cure with a *few*, and thoſe *ſimple Medicines* only; a Cup of cold Water rightly apply'd. And I ſhould eſteem myſelf worth ſome Notice, if I could eſtabliſh but a few Certainties in my Profeſſion for the Good of Mankind, tho' I became poor for my pains in the Diſcovery. And this ought to be the Aim of every conſcientious Phyſician, who rightly conſiders the modern Methods of Practice; and that *one of the greateſt Uncertainties and Difficulties* that he meets with, is, how to be ſecure, that what he orders for the Sick, ſhall be truly prepared. For tho' he preſcribe never ſo delicate and pertinent a Medicine, yet he will find it is in the Apothecaries Power to uſe one thing for another, (and they are very dextrous at finding out *Succedaneums*) and he never the wiſer, till he hath purchaſed his Knowledge and Experience with the Loſs of his Patient, or certainly of his own Reputation.

Vid. *Sect.* 14.

SECT. II.

The Qualifications of a Phyſician.

HAVING given theſe Hints of the Difficulties that attend the Study of Phyſick, and that diſqualify many, who preſume to in-

‡ Ego certè uſque ad hoc tempus, cum inde ſatagerem, ad eorum indaginem pervenire non potui.

trude

trude themſelves into the Practice of it; it may not be altogether impertinent to delineate a true Phyſician, to ſhew what, amongſt all theſe *Uncertainties*, is abſolutely neceſſary for him *certainly* to know; and what muſt be his real Qualifications and Accompliſhments. And though I have inſinuated how dark and uncertain all phyſical Knowledge is, that the Profeſſors thereof oftentimes loſe themſelves, and wander they know not where; they ſeek the Depth of natural Cauſes, the Change of the Elements, the Impreſſions of the Air, the Motions of the Celeſtial Bodies, of the Planets, and their Proportions and Influences; they ſearch the Mines in the Bowels of the Earth, and dive into the Bottom of the Sea; they diſſect the Body of Man, look into the Womb, and enquire into the Manner and Cauſes of his Procreation and Nutriment, Preſervation and Decay; follow the Food from the Mouth to the Stomach, and the Chyle from thence to the Lacteal Veſſels, and their Inſertion into the Veins; they ſearch the Glands, and trace the Arteries and Nerves, that they may know the Veſſels, and the Liquids and Fluids moving in them, of which the human Fabrick is compoſed; that we call Blood, and animal Spirits. And ſo they go on till they loſe themſelves, their Senſes, all ocular Demonſtrations, and can find nothing but the unſearchable Works of an Omnipotent Creator. Yet, I ſay, it is in the firſt place neceſſary, that the Student in Phyſick make himſelf very well verſed in natural Philoſophy; for it is generally remarked, *Ubi deſinit Philoſophus, incipit Medicus*; and he that will undertake the Art of Healing, muſt underſtand not only the general, but alſo the particular Subjects thereof;

of; not only the ſound Frame of an human Body, but the Diſeaſes thereof, and thoſe Remedies that are indicated from the Cauſes and Symptoms of them. Hence we infer, that he muſt underſtand Anatomy, which ſhews him the Figure, Poſition, and Uſe of every Part of our Bodies, as they are in their natural State of Health. *Secondly*, Pathology and Ætiology, which treat of the Difference, Cauſes and Symptoms of all Diſeaſes. *Thirdly*, Phyſiology, or the Knowledge of ſimple Medicines, that are ſupply'd to us by Nature; and this alſo ſheweth the Strength and Virtue of each Medicament. He muſt underſtand Pharmacy, both Galenical and Chymical; he muſt know Herbs and Drugs, and all the Spagyrical Preparations of them; that by knowing how to mix Simples in a juſt and right Proportion, he may prepare compound Medicines to ſupply the Defects of the ſimple. Thus an expert Phyſician ſhould not only very well know the containing, but the contained Parts alſo of an human Body; and be well verſed in the Cauſes * and Symptoms of all Diſtempers. He muſt know the Virtues and Strength of all Medicines, ſimple and compound, and how to apply them *ſeaſonably*, and in due Proportion. *Hic labor, hoc opus:* An hard Task truly! and enough to diſcourage the young Student, who may have reaſon, upon this ſhort View of his tedious Undertaking, to apply the † Words of the great Father of

* Pertinet ad rem omnium Proprietates noſcere non credunt poſſe eum ſcire quomodo morbos curare conveniat, qui unde hi ſint ignoret. *Celſus.*

† Ὁ βίος βραχὺς, ἡ δὲ τέχνη μακρὴ, ὁ δὲ καιρὸς ὀξὺς, ἡ δὲ πεῖρα σφαλερὴ, ἡ δὲ κρίσις χαλεπὴ, &c. Vita brevis, ars longa, occaſio celer, experimentum periculoſum, judicium difficile, &c.

the

the Faculty, who complained that the whole Life of Man was too ſhort a time for his Accompliſhment in this Art. And hence too we may very juſtly conclude with the learned *Celſus*, That of all Men living a Phyſician has need of the higheſt Wiſdom and Conſideration: That every thoughtleſs Animal is by no means capable of the Practice of this noble Art, that is intruſted with the Superintendence over the Health and Life of Man. The Empiricks, ſays he, contend, that the Search into the Procedure of Nature, and the dark Cauſes of Things, was needleſs; ſince it was not of uſe to know what might bring on a Diſeaſe, but what would take it off. But the learned and more rational Practitioners were firmly perſuaded, that it was not poſſible for any one to know in what manner to ſet about the Cure of Diſtempers, who was altogether unacquainted whence they proceed; and * that he alone could do that with Succeſs, who had throughly informed himſelf of the Cauſes of them. In the ancient Days, theſe were thought the Qualifications generally neceſſary to the Faculty. But methinks a Chriſtian Phyſician requires ſomething more in his Compoſition; and that he ought not only to be Maſter of all theſe Arts and Sciences, but deſerve alſo this Commendation whereſoever he appears, *viz.*

The Accompliſhments of a good Phyſician.

Vir eruditus, ſobrius, urbanus, clemens, moribus integris, aſſiduus, fœlix, Deo fretus, non audax, non avarus.

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* Eum verò rectè curaturum, quem prima origo cauſæ non fefellerit.

Theſe

Theſe ten excellent Endowments being requiſite to denominate a *good* Phyſician, it can't be juſtly ſuppoſed that he can ſo well attain the ſame by any other Means, as by a liberal and pious Education; and without going through a regular, careful, and well-directed Courſe of Studies.

SECT. III.

Diſcouragements to ſtudy Phyſick in Oxford.

AND this leads me, in the next place, to take notice of ſome Diſcouragements to young Gentlemen to enter upon this Faculty, in *Oxford* eſpecially. In that they are obliged to take the Degrees of Batchelor and Maſter of Arts, before they can there be admitted upon the Phyſick Line; and muſt then take the Degree of Batchelor of Phyſick (and that after ten Years Reſidence) before they can be qualified regularly to hear the publick Profeſſor; which too they muſt do for full four Years longer, and be alſo full fourteen Years ſtanding before they can commence Doctors. This tedious Continuance in the Univerſity, as well as the Exerciſes for thoſe four Degrees, can't but be attended with abundance of Charge and Trouble. But whilſt they ſee, in the mean time, their Brethren at *Cambridge* take their Degree of Batchelor of Phyſick at ſeven Years ſtanding; and after that, not be obliged to Reſidence; and at ten Years ſtanding put on their Doctor's Gown: tho' their Time ſpent in the Univerſity is no longer than that required for the Degree of a Batchelor of Phyſick in *Oxford*, and their

Teſts of Probation no more expenſive nor difficult than his. The Preference indeed is rather his Due upon theſe Accounts, when it is conſidered that he takes three Degrees, performs the Exerciſes required thereto, and is conſequently at a far greater Expence of Money, and the ſame of Time, as they are at for their Completion, or taking their Doctors Degree: To which if the *Oxford* Gentlemen proceed, as they take more Degrees, ſo are they in proportion at far greater Charges. And what is far more aggravating, when they ſee People, that are bred in private Academies, (and thence removed to *Padua*, *Leyden*, or *Utrecht*, to *Edinburgh* or *Glaſcow*, where in leſs than four or five Years Space they ſhall be *dubb'd* Doctors) intrude themſelves into Places of Reſort and Practice, and by the unthinking, major Part of Mankind be careſſed, and preferred before our home-bred Phyſicians, merely for their Pretences to more Skill acquired by a foreign, though a much cheaper and ſhorter Way of Education: They cannot, I ſay, help being affected with ſome Uneaſineſs and Diſguſt, to ſee themſelves thus unjuſtly obviated in their Pretences, and poſtponed.

The Degree of Batchelor of Phyſick in Oxford, *tantamount to that of Doctor in* Cambridge.

Regular and home-bred Phyſicians poſtponed.

And as the Univerſities of other Nations are to be blamed for crowding in upon us ſuch Cluſters of mere Novices, (or rather our Laws for ſuffering them ſo to do;) ſo are our own for not better regulating their Methods of Study, and not making the Degrees of Phyſick leſs expenſive. It might be more advantageous for the *Oxford* Students in this Art, if for the two firſt Years they apply'd themſelves to the Study of Logick, moral Philoſophy, Politicks, *aliiſque humanioribus literis*, &c.

and for five more they ſhould not only hear the publick Lectures, but the Profeſſor ſhould direct the Courſe of their Studies; and by taking them with him into the ſick Chambers, ſhould inform them how to apply the Theory in their Practice; and not ſuffer the young Men to go on in their own injudicious Methods before they commence Batchelors of Phyſick: Which ſhould be at ſeven Years ſtanding; and after that time ſo ſtrict a Reſidence ſhould not be inſiſted on: and at ten Years ſtanding they might aſſume the Scarlet, having firſt performed all the Exerciſes for the ſeveral previous Degrees, as by the Statutes are now required, as well as for that; and being ſtrictly examined, as to their Proficience and Knowledge in all the ſeveral aforementioned neceſſary Qualifications.

But our publick Profeſſors (whether thro' Negligence or Want of ſufficient Salaries to encourage them) ſeem very indifferent how the publick Exerciſes are performed; and give themſelves no trouble in directing the Students, either in a regular and expeditious Method of Study, or in the uſual way of Application of Medicines, and the Rules of Practice. Or, if this were too much for our Profeſſors to undertake, a Catalogue of Authors they might readily exhibit; and, out of Conſcience, ſcrutiny and examine more narrowly into the Abilities of thoſe they preſent to their Degrees in this Faculty: Or, ſurely there ſeems great need of ſome other able Men, who ſhould be appointed to try and judge who are fit to preſcribe and adminiſter Phyſick, before they are raſhly admitted to Practice.

SECT. IV.

FOR certainly the Law of Nature, and well ordered Commonwealths, do require, that every ignorant Man who thinks himſelf skilful, ſhould not play the Phyſician, leſt he kill Men. Formerly in *England* any Man might uſe what Trade, and as many Trades as he could: But in time the Publick being damnified, and Trade in general injured by this Liberty, ſuch Perſons, and thoſe that followed Occupations to which they were not bred, were firſt reſtrained, *Stat.* 37 *Ed.* 3. and again by *Stat.* 5 *Eliz.* under a Penalty. This Law, that a Perſon ſhould not employ himſelf in any other Buſineſs than what he was bred to, was made to encourage *Skilfulneſs*, and that Youth might be *regularly* brought up in ſome lawful Trade. And the ſame Reaſon holds good with reſpect to the exerciſing the Faculties in the liberal Sciences; And we have Academical Statutes made accordingly, which ſay, That thoſe that are not qualified as there directed *, ſhould be puniſhed as Rioters and Breakers of the Peace. But they are not much regarded, out of the Univerſity eſpecially, to the great Injury of Phyſicians. And thus, or worſe, all Quacks certainly deſerve to be treated. For if they can practiſe, and get the Bread of learned Phyſicians, who have ſpent many hundred Pounds, and ſo many Years Labour and Study; nay, many of them the moſt vigorous and active

Men ſhould follow nothing but what they are bred up to. Vid. §. 14, 16, 17.

How an unqualified Practicer of Phyſick ſhould be puniſhed.

Vid. §. 14.
Vid. §. 12.

* Sicut Perturbator Pacis puniatur.

Parts of their Lives, to obtain theſe Privileges, to what purpoſe is it to ſtudy Phyſick in our Univerſities! This doth but prejudice them. They ſpend their whole Fortunes to obtain a Degree, and a *Diploma* *, or Power and Authority to exerciſe their Faculty all over the Kingdom, *&c.* and then have the Mortification to ſee an Apothecary, a Surgeon, a poor Vicar, an idle Schoolmaſter, a ſtrolling Stage-Player, a Tooth-drawer, a Pickpocket (for Reaſons beſt known to themſelves, ſometimes leaving their proper Stations, and mounting a Jointſtool, as others a ſpotted Horſe) *cum multis aliis*, aſſume his Title and Dignity of Degree, invade his Province, and take his Gain or Præmium!

I wiſh I have not in this Remark upon the irregular Methods taken in the Study of Phyſick in the Univerſities, diſcovered a vicious Ferment in the Stomach, that makes the Mother's ſweet Milk turn ſowre, and unfit for Digeſtion; and in my Advice for the rectifying the ſame, ſhewn my Inability to propound any thing that may may tend to the Advantage of the Faculty; and can only hope, that my Willingneſs to do them Service may not be rejected with Indignation and Contempt. Indeed I know but little; but that little, that Mite, I am ready to communicate. 'Tis a vulgar Proverb, *Every Fool can find a Fault, but many wiſe Men can't mend one:* Yet he is a weak Phyſician indeed, that can diſcover a

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* Liberam Tibi tenore præſentium concedimus Poteſtatem, & Facultatem practicandi in medicina, & ea omnia faciendi, quæ ad eam ſpectant Facultatem, ubivis per univerſum Angliæ Regnum, in perpetuum duraturam, *&c.* Vid. §. 12.

Malady,

Malady, but cannot apply the ſmalleſt Remedy. And what the great *Celſus* ſaith in reſpect to healing the Body, I may too, in order to the Relief of the ſick, politick State of our Faculty, *Satius eſt anceps experiri auxilium, quam nullum:* It is better to try a doubtful Remedy, than none at all. When any particular Fault or Crime creeps into the Publick, into any Order, Profeſſion, or Society of Men, every honeſt Man ought to think himſelf obliged to exhibit, in his way, ſome ſalutary Medicine to prevent its growing epidemical, and infecting the Community. For if it once get the Sanction of a Majority, Cuſtom will make it a Law. Therefore, as I proceed to detect what is unjuſt, diſhoneſt, and of miſchievous Conſequence, with relation to any the moſt inferior Branches of the Art of Phyſick, I ſhall likewiſe intimate the beſt Means that I can think of to put a ſtop to our Miſmanagements, and prevent our growing Dangers: And if I fail of Succeſs, I hope my fruitleſs and weak Efforts may animate ſome more experienced and able Hand to produce better.

'Tis the Duty of every honeſt Man to put a ſtop to growing Evils.

'Tis true, there are Perſons able, and ſome willing to reprehend theſe Delinquents that are found amongſt us, and that combine againſt us. But ſince all Endeavours to reclaim the moſt formidable Enemies of the Faculty have proved ineffectual; and they have not been ſo attacked yet, but that they have kept themſelves out of reach, it may be of ſome Uſe to expoſe the vile Arts that are found to be exerciſed amongſt them. But before I entred into their dirty Laboratories, I thought it might not be amiſs to recollect ſome very indifferent Treatment, that the Members of this learned Faculty offer to one another, and

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the bad Reception that many of our regular, academical Phyſicians have met with at the College of Phyſicians in *London*; had I not been pretty well aſſured, that the baſe *Practices of the Apothecaries* were the principal Cauſe of the Miſunderſtanding that is ſo manifeſt amongſt theſe Gentlemen, who ought to love as Brethren; and this in ſome ſort obliges me (if I would not act ſo prepoſterouſly, as to poſtpone Cauſes to their Effects) to ſpeak of their Diſingenuity in the firſt place.

Vid. §. 8, 10, 12.

SECT. V.

The Diſingenuity of the Apothecaries, and the ill Conſequences thereof.

AND it is notorious, that the Men of this Art are not altogether ſo juſt and ingenuous, as moſt of them profeſs and ought to be. They do not always prepare their Medicines according to the Diſpenſatory of the Royal College of Phyſicians; but more frequently follow new Methods of their own, much more adapted to their own unreaſonable Advantage; making uſe of one Drug for another, and frequently of corrupt Drugs, although they hereby endanger, nay quite effect, the Deſtruction of the Medicine to all Intents and Purpoſes, for which it was at the firſt invented and compoſed. There are very few Medicines that they don't adulterate, and fewer that they make up faithfully; and no conſcientious and honeſt Man, who ſees theſe Faults, can avoid Complaints. To inſtance in a few Particulars.

Of Simple Waters.

I need not mention their Methods to make Simple Waters more inſipid than they naturally are;

are; not only becauſe they are apt to make two or three ſupply the place of all the reſt, but becauſe many of them have but very little Efficacy: of which they ſeem to be very ſenſible, when in diluting and emulſive Juleps, inſtead of uſing the ſpecific Waters therein preſcribed, they commonly mix up Spring, or more frequently *Thames* Water; which, notwithſtanding it is ſo excellent in itſelf, that I have taſted ſome of it that hath been carried to the *Eaſt Indies* and back again uncorrupted, is a notorious Cheat put upon the Patient, who pays an extravagant Rate for the ſame. An Apothecary in *Biſhopſgateſtreet*, upon a time, correcting his Boy for turning away a Cuſtomer that enquired for *Plantane* Water, ſaid, *Sirrah!* tho' you could find no *Aqua Plantaginis* in the Shop, if you had ſtepp'd into the Back-yard, you might have found *Aqua Pumpaginis* enough, and that would have ſerved as well. But whether he, or *Marggrave* the Profeſſor of Chymiſtry at *Leyden*, is moſt to be credited, I ſhall not debate. This learned Artiſt ſaid, *Plantane* Water, and the Preparations of it, was the greateſt *Febrifugium* that he knew of, either Chymical or Galenical. I have heard another Apothecary boaſt, that he took 100 *l. per Ann.* for Dr. *Cole*'s *Aqua Saxonica*, *i. e.* Spring Water. Indeed little Dependance is to be made upon Simple Waters; they ſerving only to convey into the Stomach ſome other Medicine of more Virtue, that being nakedly adminiſter'd would be very nauſeous; and the more free from any *phyſical* Taſte ſuch Vehicle is, the better it is of conſequence. But then if Fountain Water is made uſe of for this

The Excellency of Thames *Water.*

purpoſe that God ſends *gratis*, why ſhould the ſordid Apothecary take Money for it!

Of Infuſions. Teas or Infuſions of many of the Herbs that the common Simple Waters are diſtilled from, may be made *ex tempore*; and as ſuch are more efficacious than the diſtilled Waters, ſo they are not more ungrateful to the Patients weak Stomachs, who may readily prepare them themſelves by the Phyſician's Directions, and ſave the Charges that the Apothecaries would otherwiſe put them to. Mr. *Smith*, in his compleat Body of Diſtilling, ſaith, That the Surfeit Water made by Infuſion in the beſt Brandy is ſuperior to any other that is diſtilled; and ſeems much to favour this way of preparing Compound Waters. Indeed there are ſo many of them adulterated in Diſtilling, that it would be too tedious to remark; and how many of the Ingredients, Herbs, Roots, Seeds, &c. that ought to be put into them, are omitted.

Of Compound Waters, Spirits, &c. How deſirable is it to have our Compound Peony Water, Wormwood, Treacle, Plague, Cinnamon, and Bryony Waters, &c. drawn off with the beſt *French* Brandy only, according to the laſt *London* Diſpenſatory of 1721. (wherein many uſeleſs Medicines that were crept into former Diſpenſatories are rejected, and the neceſſary ones made up after a better manner.) But inſtead of *French* Brandy, our Apothecaries make uſe of *Engliſh* Malt Spirits, and eſteem and boaſt theſe Medicinal Waters very extraordinary. Good indeed, if they uſe Moloſſus Spirits in the preparing of them; yet they charge as much for them when retaled out by the Ounce, or in Cordial Juleps, &c. as if they were made with the beſt *Nantz*. Tho' were theſe Wholeſale Dealers content with the

the Profits, that Mr. *Smith* calculates to ariſe from moſt of their Goods of this ſort, they are incredibly great, even extravagant. But, ſays he, Apothecaries will ſell nothing at a *moderate* Rate.

SECT. VI.

The Impoſitions of the Chymiſts and Wholeſale Apothecaries.

SPirits of Saffron, Caſtor, Lavender compound, *&c.* have no better Fate, with many others, (and Tinctures alſo) too many to enumerate. But theſe laſt are generally prepared by the Chymiſts, and ſold by them to the Apothecaries; as alſo moſt Salts, Oils, Reſins, *&c.* And tho' moſt of theſe may be diſcovered generally by their Colour, Smell, or Taſte; yet the Mixture and Adulteration of chymical Medicines is ſo groſs and frequent, that it is hard to ſay, whether the Chymical or Galenical Operators have juſtly ſuffered moſt in their Reputation; which is of ſmall account, if compared with the Diſappointments the honeſt Phyſicians meet with upon this ſcore, and the Loſs of their Patients Lives to boot. And what but wretched Avarice is the Cauſe of all this Miſchief! For which they might have ſome poor Pretence, did they ſell their adulterate Medicines cheaper in Proportion: But on the contrary, they keep up their Prices of theſe adulterate Medicines as high as if they were genuine, eſpecially in the Retale Utterance of them to the deluded Patient. And many of the Country Apothecaries, and of the Druggiſts too, know not when they are impoſed upon by

theſe Wholeſale Dealers; or if they do, are no farther concerned about it, than to have their baſe Medicines at a Price accordingly, ſeeing they take them off their Hands without any Scrutiny, and their Detection is ſo eaſy. I ſhall mention the Trials of but two or three chymical Medicines for brevity ſake. The chymical Oils extracted from Herbs and Seeds, *&c.* are proved by mixing them with rectified Spirits of Wine in a Vial, and ſhaking them together; the Spirit will immediately be ſeparated, and remain clear, as before it was mixed, if the Oil is true; but if the Oil is adulterated, it will become muddy and milky.

Of Chymical Oils.

Of Reſin of Jalap.

Rectified Spirit of Wine will alſo, in a ſmall time, diſſolve true Reſin of Jalap; but if it is factitious, and mixed with common Roſin, the Spirit will not diſſolve it.

Of Salt of Amber.

Salt of Amber is a Medicine, tho' not cheap, yet frequently preſcribed, and as often adulterated: If it is true, rectified Spirit of Wine will readily diſſolve it; but if falſe, and any way mixed, it will not diſſolve.

Of Liquid Laudanum.

There are three Sorts of liquid *Laudanum* commonly uſed in Practice. The liquid *Laudanum Cydoniatum* (of late not in ſo great Requeſt) is aſcribed to *Helmont*. The liquid *Laudanum* that is moſt frequently in Uſe is that of Dr. *Sydenham*. The laſt Sort prepared with Tartar, is, I think, a Medicine of the learned Dr. *Willis*. But let who will be the Authors of theſe ſeveral Tinctures of Opium, and let the Authority of our learned College of Phyſicians be exerted as much as it can in the Direction of Apothecaries in the Diſpenſation of Medicines, one of them had a more conciſe Method of making theſe three Sorts

of

of liquid *Laudanum*, than any of their Society ever thought of. "What does it ſignify "(ſaith he) to be at the Charge and Trouble "that the Diſpenſatory directs, (meaning, I "ſuppoſe, *Shipton*'s *Additamentum*, &c.) I "have out of the ſame Glaſs as good of every "one of the Sorts, as any is in *England*"? I ſhall not determine how far this *ſhorteſt way* may anſwer the Intentions of all the three, ſeeing the laſt Edition of the *London* Diſpenſatory gives us but two of them as neceſſary. But I relate this to ſhew the Integrity of the Man. And now my hand is in, I can't but give an Account of the Ways another of theſe Wholeſale Operators took to counterfeit ſome other Medicines, for which a great Demand is daily made at the Wholeſale Shops, being of univerſal Uſe in the Retale or Practiſing Apothecaries Shops throughout the Nation. This Man had a great Trade, and ſent out many Boxes of Medicines in a Week; and the following goodly ones, amongſt the reſt, to his beſt Cuſtomers both in Town and Country, *viz.*

His Reſin of Jalap.

Take common black Roſin four Ounces, Gambodge finely powder'd one Ounce, diſſolve and mix them. *Reſin of Jalap counterfeited.*

His Locatellus *Balſam.*

Take Hog's Lard 20 *lb.* *Venice* Turpentine one Pound, red Sanders as much as is ſufficient to give it a due Colour. *And* Locatellus *Balſam.*

His Balſam of Tolu.

Balſam of Tolu *counterfeited:* Take the pureſt white Reſin twelve Pounds, liquid Storax eight Ounces, Gum-Benjamin four Ounces: Diſſolve and mix them.

His Syrup of the ſame,

And Syrup of the ſame. Is made by boiling two Ounces of the aboveſaid Balſam (as he calls it) in two Pints and an half of Spring Water to two Pints: Strain it, and add as much Loaf Sugar as will boil it up to a due Conſiſtence, according to Art.

For the honeſt Preparation of this Medicine, and Genuineneſs of the reſt, ſee the College Diſpenſatory, and compare them with this Man's, and you can't but be aſtoniſhed. And this informs us, *viz.*

That Reſin of Jalap is extracted by Spirit of Wine, *&c.* from the black, heavy Roots of Jalap: but his hath not a Grain of Jalap in it; and indeed moſt that is ſold is mixed with common Reſin.

That *Locatellus* Balſam is made of the beſt yellow Wax, Canary, Oil Olive, *Venice* Turpentine waſhed in Roſe Water, and laſtly a little red Sanders. Compare his with this, and then judge!

The Balſam of *Tolu*, that he here pretends to imitate, is a true, natural Balm that comes from the *Weſt Indies*, and from a Tree ſaid to be like the low Pine; the Bark being cut, out flows this noble Medicine.

Inſtead of Oils in his Emplaſters, *&c.* this Man frequently uſed ſtinking Fat, and rancid Butter.

How merry is it, to ſee a Roll of Plaiſter, entituled, *Oxycroceum*, *ſive Croco*, i. e. the Plaiſter that takes its Name from the Saffron, *&c.* that ought to be in it, made up without a Grain of that Flower. *Of Plaiſters.*

I need ſay little of the Apothecaries naſty Ways of boiling up their Syrups, and making their Conſerves with the worſt of Sugars, becauſe not many of them are neceſſary: But it is vexatious to ſee them imitate our excellent, native Cathartic Syrup of Buckthorn, (which one would imagine was parable and cheap enough) by mixing Gamboge with a weak Sort of it, or with ſome other Syrup of the like Colour and Conſiſtence; and thereby make it too rugged and boiſterous, that neither the Country Buyer, nor the Phyſician, knows how to proportion it in purging Potions. *Of Syrups and Conſerves.* *Syrup of Buckthorn.*

The capital and grand Medicines (as the Apothecaries call them) as Mithridate, Treacle of *Andromachus*, (Phyſician to that monſtrous *Roman* Emperor *Nero*) *Confectio Fracaſtorii*, &c. were not made up formerly without having all the Ingredients firſt viewed ſeparately by the Cenſors of the College of Phyſicians, with ſome of the Court of Aſſiſtants, or Wardens of the Company of the Apothecaries. But now they are daily made up clandeſtinely, notwithſtanding they are ſubject to the Scrutiny and Search of the College of Phyſicians by Law. And the defective Diſpenſation of this grand Medicine is become ſo far ſuſpected, that few rich People care to buy that which they think is compounded at home, preferring the foreign Preparations of it. But conſidering that our *Engliſh* Saffron is the beſt in the World, and *Of* Venice *Treacle*, &c.

our Vipers as good as the *Venetian*, and all the Ingredients are to be had here in *London*, as good and cheap as in any Place in *Europe*; why ſhould our Apothecaries be thus ſuffered to bring an Odium, and make the Integrity of our Nation ſuſpected, and taint and poiſon us with that Medicine that they call our principal Alexipharmic, as well as impoſe upon us, and the Poor in particular, who uſe what is called *Venice* Treacle in every Indiſpoſition?

Of the Compound Powder of Crabs Claws.

The next Medicine in vogue (with the Ladies eſpecially, and what enhances the Apothecaries Bills moſt plauſibly) is the *Gaſcoign*'s Powder; at the Inſignificancy, as well as extravagant Price of which, I cannot but wonder! eſpecially when I ſee ſome People, who ſhould be better informed, uſe it to no Purpoſe: (For if it is ſuch a wonderful * Abſorbent, and Alterative in the firſt Paſſages, *&c.* it ought to be thrown in by whole Drams, and that frequently, and not by Scruple-Doſes;) and others ſell it at one Penny a Grain, or at leaſt 1 *s.* a Scruple, becauſe the *Bezoar* is intolerable dear, which they pretend to put into it; I ſay pretend, becauſe they rarely put one Grain into it; but more frequently make it up with Oyſter Shells reduced to a fine Powder, the Juice of ſome Herb, and a cheap Aromatick, that may imitate the *Caſt* and Flavour of the Bezoar Stone; which is one of thoſe things, which are far-fetch'd and dear-bought. But as ſaith *Tacitus*, (and alſo † a Poet) *Quæ è longinquo, magis placent*, foreign

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* *Fine Chalk free from Loam may anſwer all Ends of this Powder.*

† ——Magis illa juvant, quæ pluris emuntur.

Pro-

Productions pleaſe beſt; and the dearer they are bought, the greater Streſs is put upon them. And juſt ſo it fares too often with modeſt Phyſicians, who will preſcribe excellent well for a moderate Fee, yet ſhall be ſlightly ſet by therefore; whilſt an audacious, and ſometimes impertinent Gentleman ſhall be careſſed by the Apothecary, becauſe he deals much in this, to them profitable, Commodity, and takes a Guinea, or two Guinea-Fee of the deluded Patient; and becauſe he is a dear Doctor, is eſteemed a good one in proportion. As this Powder hath little appparent Virtue in it, ſo I am ſatisfied this Oriental Ingredient may very well be omitted without much Detriment to thoſe that admire it: Whoſe Foible is diſcerned and gratified by the crafty Apothecary, in like manner as was that of *William Rufus*, who was angry at his Chamberlain for bringing him a Pair of Hoſe that coſt 3 *s.* and yet was pleaſed with a Pair that were far worſe, that he told him coſt a Mark. But if this Powder muſt ſtill be retained in Uſe, a *Succedaneum* might be found out to ſupply the Want of this Stone, (which indeed as it is a Diſeaſe to the Creature out of whoſe Stomach it is taken, I cannot think it any great Cordial to Man.) And theſe Admirers of dear and foreign Medicines might be more innocently deceived, if we would be at the pains to ſtudy the Virtues of ſome that are better and cheaper, and the Product of our own native Soils. Our Saffron, Verginian Serpentary Root, the Male Peony Root, the Valerians, Root Aron, *Ariſtolochiæ Rotundæ*, our noble White-flower'd Chamomile, Red Field Poppy Flowers, Seeds of Rue, Cardamoms, *&c.* as Occaſion and Symptoms require, may

be

be added to the teſtaceous Powders inſtead of Bezoar; and then no Plea could be admitted for ſo baſe and extravagant an Impoſition, as is put upon the Purchaſers of this officious, impertinent Medicine.

SECT. VII.

Of Ungarbled Drugs.

WERE I to proceed to every particular Abuſe that is put upon the Phyſicians, and the People of this Nation, by theſe ſelf-intereſted, covetous Medicine-Makers, I muſt ſwell this Diſſertation into the full Bulk of the College Diſpenſatory: But I ſhall ſatisfy my ſelf at preſent with one or two more, which ſeem to be the fundamental Cauſes of the Increaſe of bad Medicines, *viz.* the *Neglect to garble* all Drugs, and the Wholeſale Apothecaries *trucking* with the Druggiſts; and both of them furniſh the Practiſing, and the Country Apothecaries.

What Need is there of ſome proper Perſons being authorized by Law to examine every Bale and Cheſt of Drugs, and to deſtroy all that are found damaged, corrupt, and unfit for Uſe; and that the Cenſors of the College of Phyſicians ſhould examine the Druggiſts Shops, as well as thoſe of the Apothecaries and Chymiſts: and that the regularly educated and approved Phyſicians throughout the Kingdom, ſhould have the ſame Powers to inſpect the Shops and Warehouſes of Country Apothecaries, and Medicine-Sellers of all Denominations, and to deſtroy whatever they find unfit for Uſe; and to fine alſo ſuch as, upon

Country Phyſicians ſhould have Power to inſpect Apothecaries Shops, &c.

upon legal proof, are found guilty of theſe and ſuch like horrid Cheats, Adulterations and unmerciful Exactions. When we ſee the wholeſale Apothecaries buy ungarbled and damaged Drugs of the Druggiſts, and contract with them to pay for the ſame, half in Money, and the other half in as bad Medicines: (which it is demonſtrable they can vent again no way, but to little dabling Medicaſters, and to Country *Chaps*,) And when thoſe great Apothecaries, who have contracted to ſerve our Armies and Fleets with Medicines, have had them returned back upon their hands, as altogether uſeleſs and corrupt, to the incredible Damage and Danger of the Lives of the beſt Sailors and Soldiers in the World! But what care theſe Men, ſo they get Money. By theſe means (tho' very deſtructive ones to the People) they both (the Druggiſts and wholeſale Apothecaries; and Chymiſts likewiſe may be added,) diſembogue their Shops of effæte and corrupt Drugs, and of falſe and adulterate Medicines, and all at dear rates, conſidering their bad Qualities. Thus they combine to cheat us of our Health and Wealth, without Controul or Inſpection.

The Impoſitions of the Druggiſts, with the wholeſale Apothecaries. And both furniſh Country Apothecaries. §. 15.

I wou'd not be ſo exceſſively uncharitable, as to accuſe all Apothecaries, &c. of theſe baſe murdering Practices. For as the Proverb hath it, *It is not every one can pickle well.* * It is to be hoped all of them are not ſuch *pickled* Rogues, as to be able to diſguiſe Medicines at this monſtrous rate. But thoſe who are conſcientious in the Diſpenſation of their Medicines are ſo few, that the greateſt, moſt

* Ὀυ παντὸς ἀνδρὸς ἐστιν ἀρτύσαι καλῶς.

conſcientious, and the moſt learned Phyſicians, have, by all imaginable Methods, and at no ſmall Expence, attempted their Reformation; and have endeavoured, by the charitable Contrivance of a Diſpenſatory at their own College, not only to prevent the adulteration of Medicines, when all other ways have proved ineffectual, but likewiſe, that the exorbitant Prices, that the Apothecaries demand not only of the Rich, but alſo of the Poor, may be abated.

SECT. VIII.

All Apothecaries, the practiſing and retale Apothecaries eſpecially, take inſufferable prices for the vileſt Medicines. See §. 4, 10, 12, 15.

AND this is the principal Cauſe of the manifeſt Diſagreement between the honeſt Phyſicians and the unjuſt Apothecaries; and alſo between Phyſicians themſelves. Of which I ſhall ſpeak more hereafter; having not yet diſmiſſed the ungrateful Subject the unmerciful Apothecaries have led me into. Not a Family is without the practiſiing and retale Apothecaries Bills by them: And their Exactions may be eaſily diſcovered, by comparing the wholeſale Apothecaries and Druggiſts Bills or Charges to them with theirs. And the wholeſale Man charges liquid *Laudanum* at 9 *d. per* Ounce to the Retaler; who ſells it out again (made up into Draughts, *&c.*) at 1 *s.* for 20 Drops. I have known it calculated, That they ſell *London Laudanum* (made up into a Bolus with a little Conſerve) at an 100 *per Cent.* Profit: they buy it at 5 *s. per* Ounce, nay, (to come as near as may be to the Point) they buy it at half

a Farthing a Grain, and ſell it out at 96 — half Farthings a Grain.

Mr. *Smith* in his Art of Diſtilling tells us, They will make 20 Gallons of Plague Water, at 2 *l.* 9 *s.* 4 *d.* prime Coſt: and they ſell it out again wholeſale at 8 *l.* that is, at 8 *s.* *per* Gallon, nay at 12 *s.* *per* Gallon, and retale at 2 *d.* an ounce, or 21 *s.* and 4 *d.* *per* Gallon. And this is the honeſteſt, and moſt reaſonable of their Gains in things of this nature. In many Articles (to deſcend to particulars were endleſs) their Profit runs incredibly higher. And their Pretence for keeping up the Price of Medicines to this exorbitant pitch, is, Becauſe ſome are periſhable.

But the College Diſpenſatory of 1721. utterly deprives them of this Plea, ordering *all* Medicines to be ſo wiſely prepared, That *few*, if any, are periſhable in any reaſonable time: And of thoſe that are any way liable to decay, they keep but ſmall Quantities by them, or make them extempore, as they have preſent occaſion.

Their whole Trade, as now managed, an intolerable Grievance, &c.

Thus their Art is degenerated into a moſt abominable Grievance, that ever was ſuffered to be openly and continually carried on, in any the moſt abject and corrupted Nation under Heaven. The Grocers, (out of whoſe Company the *London* Apothecaries were at firſt drawn, and then incorporated) even thoſe of them that are Retalers, and many other honeſt Tradeſmen declare themſelves ſatisfied, if they can get one Penny in a Shilling: and are too frequently obliged to take up and to be content with much leſs Profit in Commodities of far greater Value, and more expoſed to damage than any the Apothecaries deal in. And why they ſhould be indulged in ſuch in-

sufferable and oppressive Demands, and monstrous Profit in things (which if they were good) of very little worth, for those Things that cost them little or nothing, is a Thing utterly beyond my Capacity to account for.

Apothecaries incorrigible.

All the Efforts of some honest and compassionate Physicians to stop the Current of these Abuses, have, for ought I can find, tended to no other End, than to exasperate the covetous and unjust *Mortar-drubbers* against them. Tho' they have imitated the Company of Physicians at *Athens*, called ἀνάργυροι, because they wou'd take no Money of their Patients, they have received no other reward for their charitable Intentions and Practices, than to be disparaged and ill-spoken of, and to be obviated in their Pretensions, and to be thrust out of every Family, that wou'd give any credit to the malicious and self interested Insinuations of these cunning Men.

This male Treatment (no doubt on't at first) animated the Doctors to erect their Dispensatories: That the *Sick-Poor* having their Advice *gratis*, might be also supplied with Remedies at a very low rate; and that the Rich too might be secure of pure and effectual Medicines at a moderate Price; and the Lives of their Patients, and their own Reputation in some measure insured to boot.

SECT.

SECT. IX.

AND here, I hope, it may not be thought an unpardonable Digreſſion to inſinuate the national Advantage of Infirmaries, and Works of this nature. Which were they encouraged, and carry'd on, according to the firſt Intention of them, would prove no doubt noble Benefits to Perſons of all Conditions. The College Diſpenſatory, I ſay, is an Undertaking worthy of imitation by thoſe Phyſicians that reſide in poor and populous Countries, and are any way able to be at the Charge, and willing to be at the Trouble of erecting a Diſpenſatory, or keeping a Cloſet of choice Medicines in their own Houſes. And it wou'd be a great Encouragement to the Faculty, if in or near every Market Town, there were a Phyſician appointed, at a certain Salary (to be raiſed by a Pariſh Rate or Levy, *&c.*) to attend the Poor that ſhall be ſick: who ſhou'd be brought and placed in Infirmaries provided in every Pariſh, (or 2 or 3 Pariſhes might join their Stocks) for that End and Purpoſe. This wou'd be no more (I dare adventure to affirm, much leſs) Charge to the ſeveral Pariſhes, than they are now at, in paying ignorant Pretenders to Phyſick for their attendance upon them, and their bad Medicines: and in Maintenance of the Widows and Children of thoſe unfortunate poor Men, that have fallen into bad Hands, and whoſe Lives might have been preſerved, had an honeſt and skilful Phyſician been apply'd to. Moreover, as one remarks, The ſooner Diſeaſes are taken notice of (thoſe that are Epidemical eſpecially: and theſe begin generally

Diſpenſatories, and Infirmaries recommended. Vid. §. 17.

generally and make their firſt advances amongſt the pooreſt ſort of People,) by accurate and expert Phyſicians, the leſs Footing they will have, the Cure of them will be the eaſier, and their Advice will be rendered the more effectual. Which being uſurped by theſe injudicious Pretenders, the Diſtempers being miſtaken, or mal-treated, become Malignant, Contagious and Fatal. And the ſooner a poor Man is reſtored to his Health, he will be the ſooner able to provide for his Family; and it will be a more eſpecial advantage to the Pariſh, if it ſhall prevent his Death: by which elſe a numerous Family may be left helpleſs upon their hands. And it will be a great Advantage to the Neighbourhood when any of them want a Phyſician, by his being ſo near to them, and he may afford to attend them for much ſmaller than the preſent accuſtomed and extravagant Fees. And the more Viſits he makes to the Sick-Poor, the greater will be his Experience, the more certain his Obſervations, and the more capable will he be to Adviſe the Nobility and Gentry, *&c.* But to return to the Matter in hand.

Apothecaries formerly Servants to Phyſicians: but now aſpire to be above their Maſters.

Since this flagrant Perfidy of the Apothecaries hath been detected, and they have been frequently reproved, what Reformation hath appeared amongſt them? They have been ſo far from honouring and giving place to the Phyſician (*Eccluſ.* 38.) that they aſpire to be equal to him, to ſuperſede and ſhoulder him out of place: Telling every ſimple Woman, they ſure muſt *know ſomething*; they have all the Doctors Bills; that the Doctors are beholden to them for making up their Preſcriptions, which they know not how to prepare themſelves; *&c.* But if they would conſider, that

it

It is but a few Generations paſt, that they were originally only Servants to Phyſicians, to help them to do the Drudgery and Laborious part of their Diſpenſations in their own Houſes: and that others of them were culled out of the moſt trifling and peddling Part of the Grocers; that ſcarce one in an Hundred of them at this day can read the *Latin Teſtament*, (the Teſt that they frequently try Boys by when offered to be their Apprentices;) and that thoſe of them that can hammer out a Phyſicians Bill, frequently have not Ingredients, or commonly not the Fidelity to make it up truly, they could not be ſo audacious. That there were Phyſicians (now ſtiled Doctors) Apothecaries, and Surgeons, in 3 diſtinct Claſſes or Orders, even as high as the Days of *Moſes*, ſome have ſeemed to prove from that learned *Jew*, *Joſephus*. But not to enter into theſe needleſs Enquiries: theſe Men are ſo far from paying any due Deference to the Phyſicians, their Inſtructors and Maſters, that they aſſume a Superiority rather: And maintain it ſcandalouſly, while we ſee a learned, poor Phyſician crouching to them, gloſeing over all their vile Impoſtures, to be introduced and kept by them in the good Graces of a good Family. Admonition renders them perverſe: nor Conſcience ſeems to have any check upon them: they perſevere in their Inſolence and Deceit with the greater Obſtinacy, for being reprehended; and what is to be wondered at, have prevailed to have an Act of Parliament paſs, to exempt them from Pariſh and Ward Offices; *&c.* That they may, forſooth, the better attend the Sick; or rather invade the Province and Property, the Office, Fees and Livelihood of the regular Phyſicians, educated in our Univer-

Their flagrant Impudence and Ignorance.

Univerſities: and to whom alone theſe Rewards of our honourable and uſeful Profeſſion do legally appertain. Tho' it is daily and ſufficiently proved, how unqualified they are to preſcribe Phyſick, from undeniable matters of Fact, and the many fatal Miſcarriages which their forward Ignorance leadeth them into. They muſt needs be Empiricks, who pretend to cure by Gueſs, and neglecting the Reaſon of Things, content themſelves with bare Experience, as hath already been hinted; and it is but too manifeſt they do ſo; and for the moſt Part, either for want of Learning, or by the very Method of their Education in their Shops, can better vouch Practice for their Warrant, than Warrant for their Practice; while they juſtify their Proceedings by no other Authority, than this or that Doctors Bills upon their Files. But how come they to be ſuch competent judges, That the Diſtemper, the Symptoms, and Conſtitution of the Patient, for whom theſe Recipes were originally preſcribed, and their new Patients Diſorders, *&c.* are the ſame? I have ſeen this Quere anſwer'd in the Negative by a merry Poet; ſays he,

No, their pretended Skill's a dangerous Cheat,
To bubble thoſe that want both Health and Wit.

Do we not ſee many young Fellows amongſt them adminiſter Phyſick (to thoſe that are as ignorant as themſelves) before they know how to prepare it: and ſometimes kill Men without being called to an Account for it?

SECT.

SECT. X.

THEY have carried Matters with such an high hand, as to put the Members of the College that Subscribed to the Dispensatory, to defiance; and have and do recommend Persons assuming the Dignity of Doctors, without ever watering their Horses at our Universities, and that were not Members of the College of Physicians, to practise Physick in *London*, contrary to the Laws and Privileges of that learned Society; who have, together with all regularly educated Physicians, an undeniable Authority, by Law, not only to prescribe, but also to administer Medicines. And the Apothecaries have persevered in these unjustifiable Proceedings so long, as sufficiently to discourage our Physicians that come from *Oxford* or *Cambridge* from entring into the College of Physicians at *London*, lest they should be thus suppressed and discouraged before they are known: till in process of Time, the old Members of the College Dying off, and the Society becoming Thin and Poor, there was a Necessity to fill up the Vacancies. And then those who had rather favoured the Apothecaries, than the Dispensatory, being a Majority, introduced *Exotics*; Gentlemen that had their Education or taken a Degree in Foreign Universities, as *Edinburgh*, *Leyden*, *Utretcht*, or *Padua* (as they chanced in their Travels to ride thro' it.) And it is to be feared, too many of these *Foreign* Gentlemen (so I must call them) to gain Business, fall in too easily with these unworthy Methods of the Apothecaries, and prescribe at large to gain their Recommendation,

The Apothecaries abuse the College of Physicians, &c. Vid. §. 4, 8, 12.

Honest Physicians discouraged.

Some Physicians recommended for complying with the Apothecaries.

on; and can find no fault with their bad Medicines, nor with their exorbitant Prices for the ſame. And if they are called in after an Apothecary hath by pernicious Applications perhaps diverted a favourable Criſis, and well nigh killed the Patient, dare not but applaud his Proceedings: and (then to recover what the other had loſt, and enhanſe his Bill at the ſame Time, to make amends *inter Scribendum* for the Favour done in calling him into the Family) fling in more Juleps, Apozems, Draughts, Bolus's, Pills, Powders, and God knows what, till the poor Patient dyes of the Doctor at laſt! Whereas had he had Patience indeed, and taken no Phyſick from his intimate Acquaintance the Apothecary, before he had applyed himſelf to ſome honeſt Phyſician; or, had placed leſs confidence in *one* whom his Apothecary recommended, Nature and a little prudent Nurſing might, in all probability, with the Aſſiſtance of a very Few, Simple, and proper Medicines (nay, perhaps after another Manner, without any Artificial Aſſiſtance) have freed him from his Diſtemper.

SECT. XI.

Phyſicians that ſtrike hands with the Apothecarys the only Men of Vogue.

AND here, the Phyſicians of an *exotic* Education are not indeed the only Perſons to be condemned in this Sort. Too too many of our own Growth, either thro' Avarice, and becauſe they will not be out of Play, and, more out of meer Neceſſity, are obliged to crouch thus for a Piece of Bread.

But

But be that as it will: this Clan of Phyſicians that ſtrike hands thus with the Apothecaries, are the only Men of vogue, and run of Buſineſs: and know how too, to make their Market, and take as exorbitant Fees, as the Apothecaries can Prices. A firſt-rate Man hath a Guinea for a Chamber or Coffee-houſe Fee, and Two for a Viſit: one of the Second Claſs, a Guinea for a priming Fee, and Half a one for every Viſit. And thus between the Fees of the one, and the Bills of the other, 'tis well if a conſiderable Tradeſman is not well nigh undone, tho' they ſuffer him to eſcape with his Life, out of a tedious Fit of Sickneſs. With what Indignation muſt an honeſt Man hear his Neighbour complain to his Phyſician of the unreaſonableneſs of the Apothecaries Bill, and the other Anſwer with an Air of Arrogance, *Sir* I don't uſe to garble Apothecaries Bills. And another, ſharper, adviſe an extorting Apothecary, to keep up the Price of Medicines, or, ſaith he, we ſhall *do nothing*! And what a Mortification muſt it be to a modeſt, young Phyſician, that can't in Honour and Conſcience write ſo profuſely, and will not divide his Preſcriptions into abundance of Forms, and impertinent Varieties, and little Doſes, (to augment the Apothecaries Profit, rather than to indulge the Patients Palate) to be tacitely reprehended by the Apothecaries flinging in a Bottle of cordial Drops, or a compoſing Draught; and afterwards be told boldly, O Sir, you are under a Miſtake! You muſt ſometimes hold a Candle to the D——l. If you expect to make much on't in this Town; you muſt not reflect upon Tradeſmen.

Thus the honeſt and the fair practiſing Phyſicians are decry'd, and brought into neglect by all the Artifices that can be thought on, according as the Temper and politick Intereſt, or Paſſions of the People, that their undermining Antagoniſts are tampering with, affords them occaſion; Say they, This Man's raſh, and gives the naſtieſt Medicines; that's an old Nurſe; t'other minds nothing but his Bottle; one is a ſcoundrel Whig; another a virulent Tory; when perhaps the honeſt Man they are thus circumventing and defaming, is neither: or has declared neither for *high* nor *low*, nor any Party: But becauſe he hath Subſcribed to the Diſpenſatory; or, can't readily come into the Mercenary and baſe Meaſures of a Set of ſelf-intereſted and naughty Men.

The Artifices of cunning Knaves.

Indeed the generality of the World, is in ſomething or other thus impoſed upon. Cunning Men for private Lucre, bandy themſelves and make Parties; and then invent diſcriminating Appellations: and whoſoever hath the Misfortune to fall under the laſh of their petulant Tongues, and to be ranged in the Claſs of obnoxious Perſons, that is, of thoſe that do not or cannot favour their unworthy Deſigns, and unwarrantable Practices, muſt of neceſſity be in danger of Ruin from them; and being placed between the two oppoſite and impetuous Aggreſſors, he can't avoid Blows from both. Certainly it is moſt inhuman to affix any Character upon a Man, that may render him odious, and that is diſtaſteful to others, and thereby ſtrip him of his Underſtanding and Honour, Religion and Conſcience, his Profeſſion and Livelihood!

Let

Let a Man's private Sentiments be what they will, and perſonal Infirmities very viſible; he may be, for all them, a good Phyſician, and ought to enjoy, as free as Air, the common Privileges of his Faculty.

SECT. XII.

Our regular Phyſicians not very well treated at the College of Phyſicians, &c.

BUT ſome (too many) of our graduate Phyſicians from *Cambridge* and *Oxford*, find it otherwiſe, to their great detriment and diſcouragement. For as ſoon as one of them emerges in *London*, and that before he hath acquired an Acquaintance, or writ ſomething ſufficient to recommend him to common Fame, and whilſt he is in ſuſpence whether it is for his Advantage to adhere to the Apothecaries, or for his Credit and Quiet of Conſcience to come into the Diſpenſatory, he ſhall be ſummon'd by the Preſident of the College, to give an Account of his Practice, and to enter into the Society, very much to his prejudice, the Premiſes conſidered: and whilſt the College too, ſuffer Multitudes of unqualified, and unlicenſed Perſons to proceed in Practice without any Notice taken: and make others that have had no regular Education Licentiates; and abundance that have been bred in foreign Univerſities, Fellows; and confer as many real Privileges upon them as our home-bred Gentlemen can have by becoming Members of that Society; and notwithſtanding the worthy Gentlemen thus proſecuted have a Diploma from our Univerſities, to practiſe all over the Kingdom, in every

Abuſes of the College of Phyſicians, &c. Vid. §. 4.

every Place, and to do every thing that appertains to Phyſick, &c.

Phyſicians diſagree and abuſe their own Faculty.

As the Matter ſeems to ſtand at preſent, a Degree in one of our Univerſities is only a Diſadvantage (as ſaid a Gentleman who had juſt reaſon to expoſtulate with the College) as it makes a Man that hath it the Mark of the College, whom they cou'd not (or perhaps wou'd not,) take notice of, if he had not his Degrees: as this Caſe, between the Charter of the College of Phyſicians in *London*, and the Univerſities hath been ſtated and ſet forth: and alſo as it renders him obnoxious to the Apothecaries, if he will keep his Integrity, and diſcountenance their exorbitant Proceedings.

Hence it is that ſo many of our regular Phyſicians have refuſed to come into the College. For is it not intolerable, that Gentlemen educated, according to the Laws of the Land, in our own Univerſities, and having expended therein 1000*l.* or 700*l.* at leaſt, in proceeding thro' the Courſe of their Studies to their requiſite Degrees, *&c.* when afterwards they come out thence to offer their Service to the World, and by their honeſt Gains in their Profeſſion to have theſe Charges refunded, and to maintain themſelves, muſt *pay as dear* for their Incorporation with the College of *London* Phyſicians, and to obtain the Privileges to practice unmoleſted, as *Foreigners do*: and have one of them (who hath not been at above a third part of their Expence, computing both his titular and purchaſed Degree taken abroad, and the Charge of his Admittance into the College together) preferr'd before him; and to ſee, now and then

Vid. §. 4, 14.

wealthy Apothecary or Surgeon get to be an Archbiſhop's Doctor, and God knows who admitted amongſt them upon the ſame *Level.*

What can be the Reaſon of this? Either the Power of the College is Defective, or not rightly exerted; or, there is a great Neglect of the Statutes, that are as Wiſe and Moral as any extant, in any Society. It is certain there appears among the Members a great Diviſion (ariſing manifeſtly from their adhering to the Methods pleaſing the Apothecaries, or to the Diſpenſatory) and this produceth Parties and Partiality, a narrowneſs and ſelf-Intereſt, and a want of concern for the Honour and Benefit of the Community, and of the Profeſſion in general. Inſtead of this, there are Combinations with private Views, to promote particular Advantages: ſome are applauded, and others ſupplanted, according as they reject or come into particular Meaſures. In ſhort, amongſt our Phyſicians, a diſregard of the true End of their Inſtitution, *viz.* The Good and Health of the People, ſeems but too apparent, as well as great want of Candor one towards another. To whom I would only add this one Conſideration, that, as the Laws have not provided for the Support of the Profeſſors of Phyſick, as they have for thoſe of other Profeſſions, by Donations and lucrative Preferments, and their Emoluments are *precarious*; they are not upon a national Eſtabliſhment, they are to ſubſiſt wholly by their Skill, their Induſtry, and their Reputation, and good will of the People: It highly behoves them not only to encourage the Improvement of Knowledge, but likewiſe to be tender and cautious of bringing their Faculty into Contempt: and I muſt aſſure them, that it is very

Vid. §. 4, 8, 10, 12.

Phyſick is a precarious Profeſſion.

apparent, that whilſt they purſue every one his private Gain, and as Practice is now carried on, the Poor are utterly neglected, and the Rich intolerably abuſed: and neither find any true Remedy, but from the Charitable and Candid (tho' much diſcouraged) Treatment at the Diſpenſatory. And if the Gentlemen that are for and againſt it, proceed much longer in their inteſtine Debates and Animoſities, it will be an addition to the World's Wonders, if Phyſick ſhou'd flouriſh again in this Nation, under the Preſſure of all theſe enormous Abuſes! For if the College can maintain the Power they claim over the Faculty in this manner (and I may ſay too, if the Privileges thereof are thus invaded in every corner of the Nation) our Univerſities are rendered uſeleſs with regard to the Art of Phyſick, if they cannot effectually Authorize their graduate Phyſicians.

The Poor are neglected, and the Rich abuſed.

Had the great and learned Traveller Dr. *Thomas Linacer* (who upon his return, is ſaid to be the Reſtorer of Learning in our Nation; and founded two publick Lectures in *Oxford*, and one in *Cambridge*, for the Advantage of the Students in Phyſick) foreſeen theſe Diſorders, he never wou'd have founded alſo the College of Phyſicians in *London*, *That the Students of that Faculty of both Univerſities, might meet* the more conveniently *together, to conſult the Advantage* (and not the Diſgrace and Deſtruction) *of the Profeſſion.*

The End, for which the College of Phyſicians was founded, obviated.

All this is but the Conſequence of artful Faction, kept up by Avarice and Ambition; and crafty Apothecaries amongſt our Phyſicians, greedily proſecuting, as I juſt now ſaid, particular Advantages and ſelf-Intereſt; neglecting the publick Good, and the Reputation

of

of the Faculty: and indeed the Health of Mankind; yielding, upon theſe ſcores to the Apothecaries; who at the ſame Time do not ſtick to ſupplant them, and are become their Competitors. Theſe Debates are wittily handled by Dr. *Garth* in his Poem; and the Apothecaries Cheats expoſed by Mr. *Thomas Brown*'s Farce called the Diſpenſatory; where he introduceth *Trueman* with this generous Reſolution,

I ne'er to Flatt'ry was, or will be Slave.
He that loves Truth, is generous and brave;
And ſcorns the Wealthy and the Thriving Knave.

And many honeſt Phyſicians are forced to withdraw themſelves.

Theſe indeed are worthy Expreſſions in the Mouth of the Man that is got above the World: but ſhou'd another, who has no means of Living but by it and in it, take up with theſe Sentiments, and ſtick by them, he may chance to ſtarve for his honeſt Obſtinacy. His Neceſſities will be ever and anon inſinuating, that Truth and Plain-dealing are very diſobliging Things; that Honeſty is an uſual Bar to Honour and Preferment; that the ſtrongeſt Wing of Merit cannot mount, if a ſtronger Weight of Malice that ſhould be removed, depreſs it; that there is nothing to be got by being *good* in *bad* Times, much leſs by daring to appear ſo; that things are gone ſo far, that if a Man intends to gain any Practice in this Town (or any where elſe indeed) he muſt connive at greater Abuſes than theſe, if any ſuch can be found in his Profeſſion, and he muſt in Prudence be ſilent: whilſt the Emperick, and prating Apothecary run on maliciouſly againſt the honeſt Phyſician, adminiſter Medicines ignorantly: and the more ignorant People

(by long Cuſtom, and for want of better Information, are brought to) love to have it ſo; and to be deluded out of their Lives, and (what too many of them love better than their Lives,) their *good Money*. Nothing can prevail upon the generality of them to ſee, in this important Caſe, their own Advantage, tho' in moſt other Matters of far leſs Moment they purſue it moſt dexterouſly: they refuſe to be convinced in this Point, tho' their Lives lie at Stake; tho' the moſt eminent Hand would heal them *Gratis*, yet they will have recourſe to, rely upon, and applaud theſe audacious Quack-ſalvers: and preſently conclude *him* a Partial, ſelf-ended Man, that unfolds theſe Myſteries of Iniquity: He ſees very plainly, that if he can't help Speaking, and Acting conſcientiouſly for the common Good, his Skill and good Character ſhall be traduced on all hands. Thus many excellent, modeſt Phyſicians, finding there is no way for them to become uſeful, ſerviceable to themſelves and others, and celebrated in their Profeſſion, but by theſe vile Artifices, think it better to ſit down neglected; and that it is adviſeable for them to be ſilent, rather than to exclaim againſt what they can't remedy; and to be content to want a great Name, and great Buſineſs, rather than attempt the Attainment of it, at the Expence of other Peoples Fame and their own Quiet, and if their Conſcience too muſt go to rack for the Purchaſe *; that Profit and Advantage, that Reſpect and Re-

* Non juvat bonum Nomen, reclamante Conſcientiâ.

putation,

putation, that muſt be obtained in the World with the Loſs of Honeſty, and a good Conſcience, is not worth the having.

SECT. XIII.

The ill conſequences of the Biſhops granting Licences, &c.

BUT ſay ſome People, the old Maxim (*ars nullos habet inimicos præter ignorantes*) allows no Men of good Senſe and Literature to be your Adverſaries: Indeed if this could be made good, it wou'd very much contribute towards a Remedy againſt theſe growing Evils. Have not our Biſhops and their Officials a Power, (tho' the Legality of it, ſince the Reformation from Popery, is queſtioned by ſome of their Lordſhips) and do they not grant Licences to ſuch great numbers of Gentlemen that are bred Abroad, and ſettle ſo frequently in our greateſt Cities and Towns, that there is ſcarce room for a regular Phyſician from one of our own Univerſities to thruſt in amongſt them? and to abundance of meer Formaliſts, and what is yet worſe, to many illiterate and ignorant Perſons beſides, and that without due Examination and neceſſary Tryal before competent Judges: who ought very well to approve every one that offers himſelf to them for a Qualification to exerciſe the Faculty of Phyſick, even in the moſt ſervile and minuteſt Part thereof. And it is notorious, that the Officers of their Courts, for the ſake of Perquiſites, are ready Solicitors for this Tribe of Candidates; and our regular Phyſicians themſelves are too eaſily

importuned to ſign Certificates to many of theſe humble Petitioners, imagining they can't hurt them; that they live remote, and their Buſineſs will be amongſt the Poor; that they oblige ſome good Patient of their own, that intreats this Favour of them for a poor Parſon, that otherwiſe hath not wherewithal to Support his Family; or that another Simple Fellow may do good in a few Caſes, (or in other make Work for them) and upon ſome ſuch like ſlight Conſiderations, help the lame Dog over the Stile, that preſently turns again and bites them, ſupplants their Character, as well as ſupplies their Place; and by degrees gets into Favour (upon an Accidental Cure or two made upon ſome poor Perſon, that Nature perhaps wou'd have relieved without their prepoſterous Help) of the beſt Gentlemen in the Country.

SECT. XIV.

The bad State of Phyſick in the Country.

AND this neceſſarily leads me, in the next Place, to take a ſhort View of the bad State of Phyſick *there* alſo, where Quacks, and meer Formaliſts that can but Copy out a Bill, and impudent, illiterate Fellows not only practiſe Phyſick, but meet with incredible Encouragement.

But the Majority of the People (of the common Sort eſpecially) commonly take the worſt Side (as I have before obſerved) and give Countenance to Knaves and Pretenders,

and

and neglect Men of Integrity and Knowledge, without any Reaſon for it, except that one, which is very plain and natural, *viz.* that they are wiſer and better than themſelves. For we are apt to have great Inclinations to every thing which reſembles us, and an Averſion to what is above us.

I need not here again recite, that the right and judicious Underſtanding of the Animal Oeconomy, a long and regular Courſe of Study and Application, together with abundance of judicious Inſtructions, and Expence of Money as well as Time; and after all, Experience too to apply all the acquired Faculties and Science of Phyſick aright, is neceſſary to the Accompliſhment of a Phyſician. That the Indications curative are to be taken from the Ætiology of Diſeaſes, and the Explanation of the Cauſes of Diſtempers (ſo far as it may be ſaid to be demonſtrative) from Anatomy. But whatever Reaſon, Art, and the Laws of our Country can advance to the Diſcouragement of thoſe Perſons, that pretend to rely upon other Foundations, eſpecially upon the Indications of what is to be done in Diſeaſes from the Urine only; yet theſe Piſs-Pot Doctors * are ſtrangely ſought to, and incredibly famous, notwithſtanding the Folly as well as Uncertainty of their Concluſions, is ſufficiently apparent! Bottles of Urine are brought 20 or 30 Miles to one of theſe Water-Caſters; and he, without ſeeing the Patient, (ſays with Dr. *Byfield*, *Præſens vel abſens idem eſt*) tells the old Women all their

Piſs Pot Doctors.

* Clariſſimus Bellini Divinatores ex ſola Urinarum inſpectione dicit Urinantes inanes.

Infir-

Infirmities and Aches, and the young ones all their Obſtructions and Sickneſs; and for the Price of a ſplendid Shilling, ſends them his *Orvietan*, and infallible Remedy; his Pills, that cure all Ills, paſt, preſent, and to come! Another will do as much for a Sixpenny Fee; a third will give a large Hodgepodge for 3 *d.* For which they all deſerve the Pillory, as in 1382, and 1550, when ſuch counterfeit Phyſicians were, if our Chronicles may be depended upon, ſet on horſeback with their Faces to the Horſe-tail, the Tail in their Hands as a Bridle, and a Whetſtone on their Breaſt, and ſo led through the City of *London*, with ringing of Baſons, and *baniſhed.* Hence the Proverb of old, *Not ſo eaſy to turn a crooked Body ſtreight, as to turn a Muſtard Quern*; nor *one Leap out of a Docket * maketh a Doctor.* Yet ſuch have all their ſilly Crowds of Admirers, Abettors, and Followers, who run after one or other of them for three or four Market-days ſucceſſively, if the diſtreſſed Patient lives ſo long; and if he is not recovered in that time, they do (as Dr. *Fuller* relates of the People in *Cheſhire*) make him a Poſſet, and tye an Handkerchief on his Head; and if that will not mend him, then God be merciful to him.

Quacks formerly puniſhed. §. 4.

Here too, ſuſpended Parſons, idle Schoolmaſters, Barber-Surgeons, Sea-Surgeons diſcarded, broken *London* Apothecaries, decrepit Mountebanks, and any one that is unknown, and hath no other Means of Maintenance, ſet up for prodigious Doctors; and every Sect and Party have one peculiarly

* *A Manual, or little Collection of Receipts.*

quali-

qualified for themſelves. Here comes one recommended by profligate Immoralities; another by Poverty, and a great Heap of Children; a third ſets up upon a Stock of little or no Learning, and much Self-conceit; a fourth upon abundance of Ignorance, and want of Buſineſs in the greateſt Place of Buſineſs in the whole World; ſome upon pretended Cures in the unknown Parts of it; and others again boaſt their Travels far at home, and paſs for unborn Doctors, celebrated Corn-cutters, and Waſhers of fat Brains.

But to leave this Tribe of Unaccountables in their provoking Practices, till the Hand of Providence and Juſtice brings them to their due Deſerts: ſince the Miſchiefs they do are ſo flagrant, that our Lawgivers cannot but be ſenſible of them, and will ſure e're long revive and reinforce that excellent Statute of the 5th of *Eliz.* and extend it to our Faculty. The Intent of which was, (as is before intimated) That no Perſons ſhould take upon them any Art, Myſtery or Trade, but ſuch wherein they had Skill and Knowledge; according to that Rule, *Quod quiſque norit, in hoc ſe exerceat.* And I am ſure it is not uſual for skilful and modeſt Men, to pretend to Underſtanding in any Art or Science, before they have attained to it by an aſſiduous and regular Courſe of Study, and a practical Habit. There are ſome Diſeaſes in which an old Nurſe cannot kill; and in ſuch ſome of theſe ſort of Doctors, (as they are called) and our daring rural Apothecaries, gain amongſt the Mobile immortal Praiſes. There are other Diſtempers, which the beſt Phyſician cannot cure: Caſes, that no Phyſician, was it not the Duty of his Calling, would deſire to have any thing to do with; *viz.*

The Author is naturally induced, by the Courſe of his Arguments, to appeal to the Legiſlative Powers; tho' that was not his firſt Deſign. See Beginning and End of this Tract.

viz. as where any of theſe Pretenders have been *dabbling* and tampering before he was called in, and have put the Patient out of all Hopes; or in the Confluent Small-Pox, Purples, Spotted and Malignant Fevers, Diſeaſes not far behind the Plague. And although he does all that he ought, as a Man of Knowledge and Honeſty, yet commonly if (thro' their former male Practices, or the Ungovernableneſs of the Patient, or the prevailing Humour of thoſe about him) he does not cure, it ſhall be imputed to him as Miſtake or Ignorance, Raſhneſs, or Want of requiſite Courage, Inadvertency or Neglect: He ſhall be ſpoken againſt becauſe he can't do Miracles, retrieve what others have loſt, or ſtay the Omnipotent Hand of God himſelf. But he ſhall certainly be defamed, if in all his Proceedings he hath not favoured the Apothecaries, hath not augmented their Bills, nor skreened their Raſhneſs and daring Errors. *Well*! ſay they, *this Man was called in to mend, but* (by this, by that, and t'other) *hath marred all: And*, ſaith Mr. Mortar-ſcraper, (if he doth cure, notwithſtanding he labours under all theſe Difficulties) *I could have done as much my ſelf*; or, *I never ſaw in all my Life a Man recovered by ſuch a* ſimple *Method.* Whereas the *Simpleneſs*, as well as Knavery, is in the Wretch himſelf; who whilſt he regards his own Advantage only, he does not conſider at all, that the moſt *ſimple* and unmixed Medicines are the beſt Specificks, and will do Wonders, when adminiſter'd by a judicious Hand; but are frequently rendred uſeleſs, if not noxious, by being confounded in an heterogeneous Hotchpotch, a Mixture contrived rather to give him an Opportunity to enhanſe his

Country Apothecaries diſingenuous. Decry all Phyſicians, who will not ſerve their baſe Turns; and careſs any ignorant Formaliſt that will.

Of ſimple Medicines, Specificks.

his Bill, than for the Benefit of the Patient. (I can't avoid the Impertinence of Repetition frequently upon this provoking Occaſion.) Nay, and rather than not force a Trade, he will omit the moſt pertinent Ingredient in the Phyſician's Bill, and ſubſtitute another according to his own Fancy, or Intereſt, or Malice; ſerving him as one did the Oracle, when he asked, whether the Bird that he held in his Hand under his Cloak was alive or not; being reſolved beforehand to produce it *dead*, had the God pronounced it *alive*. And the cunning Shaver goes on to recommend ſuch a Doctor as will ſerve his turn. *O! that's a fine Man: He writes well*; that is, plentifully divides Apozems or Juleps into little Draughts, Electuaries into Bolus's, *&c.* Writes well for the Apothecary, but ill for the poor Patient, who muſt pay for all. And it is ten to one, if this fine Writer is not like the Gunner, that is ſaid often to *ſhoot well*, tho' quite beſide the Mark.

Apothecaries make up Bills unfaithfully. Vid. §. 1.

Hence it comes to paſs, that the Tribe of accurate Formaliſts are careſſed by the Apothecaries, becauſe they can't well avoid concurring with them in all their vile Practices, and horrid Impoſitions upon the Patient. They preſcribe plentifully, and can't well do otherwiſe, if they follow the Variety of Forms their Authors direct them to; as if the Multiplicity rather than the Matter of the Medicine made it effectual: Neither can they complain of the Adulteration or Badneſs of their Medicines, having no true Knowledge of them. (Indeed it is difficult to diſcover Medicines when mixed throughly, but by their miſſing in their uſual Effects.) Nor dare they correct their extravagant Bills given in to

their Patients; for then they muſt loſe their Credit with them, and ſhall be *outed* as faſt as they were introduced into any Family. For it ſo falls out generally upon any Indiſpoſition, that the Apothecaries are firſt apply'd to; and if it proceeds ſo far that they cannot remedy it, but rather render it dangerous, then they are conſulted what Phyſician ſhall be made uſe of: and to be ſure an *honeſt one*, who dares decry and diſcountenance theſe their Abuſes, ſhall be poſtponed to theſe intruding Gentlemen; or, (I am aſhamed to ſpeak it) to another regular Phyſician, that will act ſo unworthily, as to diſparage the Faculty by theſe baſe Compliances, (who, and all the other Tribe, are but as mere Stalking-Horſes to their Friends the ſordid Apothecaries, galloping from one Extremity of a County to another to skreen their abuſive Practices; and that in extreme Caſes only!) Or if they can't ſupplant him, (the conſcientious Phyſician) by Lies and crafty Inſinuations, (as hath been more than once remarked) they will effect it, let him watch them as narrowly as he can, by making up his Preſcriptions falſe; by ſome *Succedaneum*, or corrupt Drug or other, rendering them ineffectual.

SECT. XV.

Country Apothecaries keep but few, and thoſe very often bad Medicines.

INdeed it is difficult for many Country Apothecaries to make up a Bill faithfully, having but very few Medicines in their Shops; and few of them know how to make Medicines; and thoſe that they have are frequently ſophi-

ſophiſticated to their Hands by the Wholeſale *London* Apothecaries, who ſell them to the Druggiſts; and the Country Apothecaries have them at ſecond-hand from them too commonly, as hath been ſhewed: or if they make them up themſelves, as many boaſt they do, yet they make them up as falſe as the *Londoners* can do. And if an honeſt Phyſician (ſuſpecting their Veracity, and knowing their cheating Craft) contracts his Preſcription into a narrow Compaſs, abhorring to load his Patient with Things impertinent, they will, for that very Reaſon, demand the more extravagant Rates for their vile Compoſitions; inſinuating, that the Doctor was curious in the Drugs, and that they were dear, *&c.* What Man of Senſe and Honeſty would not be enraged to ſee a Country Apothecary's Bill run up to 3 *l.* in a few Days, when it can be demonſtrated, that all the Medicines taken by the Patient were not worth thrice ſo many Shillings: And to ſee another take 1 *s.* 6 *d.* for a Febrile Julep, as he called it, made up with nothing more than Spring Water and Sugar, and a few Drops of Spirits of Vitriol: The whole, with Glaſs, Cork and all, not worth three Farthings!

Vid. §. 5, 6, 7.

And make extravagant Bills. Vid. §. 8.

Had *Pliny* lived in theſe Days, and amongſt us, his Obſervation * would have been inverted; and inſtead of ſaying, that Thouſands of Nations lived without Phyſicians, but none without Medicines; he would have wondered how it ſhould come to paſs, that in a Kingdom, a learned and ingenious People, where

* Millia Gentium ſine Medicis vivunt, nec tamen ſine Medicina.

Phyſicians did ſo abound, there ſhould be no ſafe, true, and ſalutary Medicines and Remedies to be found amongſt them; but that all was corrupted, and dear, and Cheat, both Medicines and Medicine-makers. *Omnia peſſum eunt*, he would certainly have cry'd out, and pronounced of the State of Phyſick in *England*, as *Bernard* once did of the Church of *Rome*, viz. *Mali ibi proficiunt, boni deficiunt*: Bad Phyſicians hugely proſper, but good ones are rarely to be found; and if a good one ſhould attempt a Redreſs of theſe Evils by erecting a Diſpenſatory in his own Houſe, or by keeping a Cloſet of choice Medicines (not to be had genuine and uncorrupt, if at all, in ſome Apothecaries Shops) in order to the better ſecuring of the Lives of his Patients, in difficult Caſes, that might otherwiſe be endangered by the Uſe of adulterated and ineffectual Preparations, and to keep up that little Reputation that he may have acquired; and altho' he giveth away his Advice and Remedies both to the Poor, yet he ſhall be treated by Country Apothecaries worſe than the Phyſicians in *London* can be, who ſubſcribe to the Diſpenſatory: They will combine againſt him in ſuch ſort, that nothing but the Virulence of their own Tongues can defeat their intended Miſchief. And it is not to be imagined what an Impreſſion their Artifices have upon many unthinking People: not to mention the Arguments of their Friends and Relations in their Behalf ſtoutly perſiſted in, ſtipulating for their Credit. Tho' it is thought, on the contrary, no Crime, but commendable in them to ſet up for Doctors, to invade the Province, Profits, and Credit of a Phyſician, in all the Places that they can intrude themſelves into,

Honeſt Phyſicians are rare, or rarely proſper, thro' the Artifices of the Apothecaries.

Country Apothecaries ſet up for Phyſicians.

(as is before obſerved;) or, to ſupplant him by introducing any forward Formaliſt, that knows no better, (or, if he does, will act no better) than to comply with their unjuſtifiable Practices.

In ſome of the *Eaſtern* Parts of *England*, and in ſome Counties even near to *London*, I know Phyſicians that keep Diſpenſatories in their own Houſes, very advantageouſly both to themſelves, and to the Vicinity. But in other Parts, a few diſcerning Perſons may commend a Phyſician, who thus lays himſelf out for the publick Advantage, but encourage his Enterprize little farther: they are not eaſily led out of their old Track: they will ſay he is honeſt, and at the ſame time cenſure his Politicks, and queſtion his Underſtanding. The Rich, that give him his *Præmium*, will grudgingly pay him little more than prime Coſt for his Medicines; and the middle Sort of People eſteem him no otherwiſe than as an Apothecary, thinking he hath Gain enough from his Medicines (tho' ſold for no more than they coſt) without giving him any Fee; and Handy-craftſmen cannot afford to give Fees, (ſuch as are now become cuſtomary) 'tis well if they can pay for a Medicine; and the Poor expect both Advice and Medicines *Gratis*; and too many Pariſh-Officers neglect them to Barbarity, and rather let ſome periſh than pay much for their Cure. Again: Very few Country People will be perſuaded to go thro' a requiſite Courſe of Phyſick: they run to the Doctor when they think they ſhall be dead; the Diſeaſe abating, they wait for Nature to relieve them, till Nature is ſpent; and if an honeſt Phyſician would interpoſe and viſit them as frequently as the Neceſſity of their Caſe

The Ignorance and Credulity of Country People.

Caſe requires, they are apt to think him impertinent; or, if paid accordingly for Attendance, a dear, extorting Man; and ignorant too, if after all he chance not to be ſucceſsful; and the Apothecary and Piſs-pot Doctor to be preferred before him, tho' the Miſmanagement lies wholly at their own door. And the whole Clan of Pretenders to Phyſick, and the Apothecaries eſpecially, will traduce him, and acquaint all their Cuſtomers with this Inſtance of his Ignorance; or, *he killed ſuch a one, as ſure as God's in* Gloceſter: and will never leave off to vilify and oppoſe him, till they have ruin'd his Character, if it lies in their Power, with the Vulgar eſpecially, who are the major Part of the People.

And as the Gentry commonly employ one or other of theſe Sort of Men, when they hear them ſo unanimouſly ſpeak againſt him, they too are very apt to ſuſpect his Judgment, and to be *ſhy* of coming under his Hands: for no other Reaſon, but becauſe *Tom* (ſuch a one) hath been their Apothecary for many Years, and can ſurely judge a little of a Phyſician, and he don't affect him; or, becauſe their Friend Eſquire (ſuch a one) did not approve his Methods; or, becauſe he is of *this* or *that* damn'd Party; and that Blemiſh generally affects a Man. For People of different Parties judge and condemn one another rather by their own Tenets, than by the Truth. And when they have, by any of theſe trite Methods, leſſened his Credit, they preſently aſſume a Superiority over him in all Caſes, and ſet up for Cenſors of the Performances of the beſt Phyſicians that may appear amongſt them.

The Prevalence of Party Intereſt.

SECT.

SECT. XVI.

AND not only theſe aſſuming Apothecaries, but Barber-Surgeons are made uſe of as Phyſicians by many Perſons even of the beſt Sort, in their wiſer and advanced Years, and that in all Caſes. Some of which, whether they underſtand or not, they are ſeen to treat in a very rude manner: and yet their Patients applaud and endure; imagining ſurely, that theſe *mercurial* Medicaſters, who perhaps relieved their juvenile Diſaſters, are the beſt Judges of all their other Diſeaſes, and of their phlegmatick Conſtitutions, broken by old Age and Luxury.

Barber-Surgeons aſpire to be eminent Doctors.

Thus it comes to paſs, that theſe Pretenders are buoyed up; and the far greateſt Numbers of the Sick (not only in the Country, but alſo in *London*) are committed to the Care of ignorant, audacious, diſqualified, and unlawful Intruders into the Practice of Phyſick. And thus it becomes ſcarce poſſible for an honeſt, regular Phyſician to do any good to his Patients, or to himſelf, and to retrieve the Honour of the Profeſſion, tho' he endeavour it by all the engaging Methods that can be thought on. How ſhall a conſcientious, modeſt, undeſigning Man, who cannot comply with theſe unfair Dealings, theſe wicked and dangerous Practices, and who hath nothing to depend upon (after he hath expended his Portion in his Education in one of our Univerſities) but his Profeſſion, and the Candor, I might rather ſay the Perverſeneſs of this retrograde and degenerate Generation, *live* amongſt them! One asked ſometime, How it

§. 4, 12.

was

was that in *Athens*, ſo goodly and ſo great a City, there were no Phyſicians? To whom this Anſwer was made, Becauſe there are no Rewards appointed for them that practiſe Phyſick. We read * that one *Cleon* too, only a Songſter, had a Statue at *Thebes* kept as ſacred, when *Pindar* himſelf had none. The like Reaſon may be given for the Poverty and Neglect of abundance of our modern, worthy Profeſſors of that Art. For tho' they are entituled to Reſpect and Rewards, yet the preſent, prevailing ill Cuſtoms of the Age have deprived them even of the precarious Ways of receiving the ſame; and the only Relief they meet with is this common Retort, *Si Populus vult*— If People will be impoſed upon, let them!

All which is owing to a general Inſenſibility; whilſt not a Man looks upon it his Duty, to conſider and know what he is about, and how important and valuable a thing Health is, and the Care they ought to take in the Conſervation of it: But all love to go on in the ſtupid Way of their Forefathers, or the Company they are in, without Reflection; and chuſe to join in the Deluſion with others, rather than believe their Senſes, and their own Experience, and judge for themſelves; whilſt they reſolve to be ignorant of what they *fear* at the ſame time, and of the Dangers they expoſe themſelves to; and ſuffer thoſe very Perſons to go on with Impunity, that moſt groſsly impoſe upon them. And who dares correct them! Their Impudence exceeds, and is got beyond all reaſonable Reſtraint: And

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* *See the Story in* Athenæus.

where

where Argument and Perſuaſion, founded upon Truths and Fact, can't reduce Offenders, and the Deluded, the Law ought to take place, and compel.

The Laws ought to reſtrain theſe Abuſes. §. 4, 14, 16.

——*In vitium Libertas excidit & vim*
Dignam Lege regi——

For my own part, I give up the Cauſe, doubting there is no Remedy, no Redreſs of our Grievances to be obtained. And I have not looked into theſe Irregularities and Miſmanagements to expoſe the Faculty. *Invitus ea tanquam vulnera attingo, ſed niſi tacta tractataque ſanari non poſſunt:* I touch upon them unwillingly, and as raw Sores, which nevertheleſs cannot be healed, except they are handled and probed to the Bottom. Though, after all, I need not mince the matter. It is not unbecoming, but praiſe-worthy, to reprehend Perſons that will not amend what they are conſcious is a Crime, tho' they are unwilling to acknowledge it, or to hear of it. I ought rather to conclude with a Father of the Church, (upon another Occaſion) '* Why 'ſhould I be aſhamed to ſpeak of thoſe things, 'that they are not aſhamed to do? If they 'are aſhamed to hear of their bad Actions, let 'them not be aſhamed to reform what is ſo 'grievous to them to hear of; and let them 'not rail when they are reproved, leſt more 'of their *Roguery* ſhould be diſcovered.

I give up the Cauſe.

Surely there is not an Inſtance in any Nation of ſuch barefaced Abuſes, ſuch Violence

* Quid me loqui pudeat, quod illos non pudeat facere? Si pudeat audire quod impudenter egerant, non pudeat emendare quod libenter non audiant.

and Diſhonour done to the Faculty, as there is in this! There is no Nation under the Sun (that is civilized, and not utterly overrun with Ignorance and Deluſion) permits ſo many circumforaneous Mountebanks, Empirick-Apothecaries, Surgeon-Barbers, Piſs-pot Doctors, or Caſters of Waters, as they are called, Nurſes, and ſilly old Women, to adminiſter Medicines, and to deſtroy People without being called to an account for it, as *England* doth!

SECT. XVII.

A Remedy againſt theſe Epidemical Evils propoſed. Vid. §. 9.

AND no Remedy againſt all theſe recited Evils ſeems ſo feazible and promiſing, as the giving due Encouragement to our Phyſicians that are bred up in our own Academies, and the making a Law to puniſh, and effectually to reſtrain and ſuppreſs all unqualified Intruders into the Faculty. *Plato* baniſhed the famous *Homer* from his imaginary Commonwealth. And if this divine Philoſopher would not ſuffer the moſt celebrated and excellent Poets, becauſe they might corrupt the Morals of the People with their lewd Fictions, *&c.* certainly thoſe that poiſon and deſtroy them, whilſt they pretend to heal and preſerve them, deſerve to be baniſhed alſo. But an honeſt Phyſician placed in every Market-Town, or in a Diviſion or Hundred of a County, and a Diſpenſatory (where Medicines may be had at little more than prime Coſt) kept in his own Houſe, and Infirmaries

erect-

erected, muſt needs be hugely ſerviceable to all Sorts of People.

Phyſicians Fees ſhould be regulated, and the Prices of (Bills for) Medicines taxed.

But then his Fees ſhould be moderated, and reduced from that extravagant Pitch to which ſome now advance them: and alſo be *aſcertained*; with Allowances for riding long Journeys, and Night-Work. And the Reaſonableneſs of this Propoſal is evident; as alſo for that of reſtraining the Apothecaries, *&c.* from going out of their Shops, and practiſing; ſince all Means of making them juſt and faithful, and of moderating the Prices of their bad Medicines, have hitherto proved ineffectual. What Succeſs can be expected, if a pertinent Bill or Preſcript of an honeſt Phyſician is not truly made up? And how this can be done (by many Country Apothecaries eſpecially) the Premiſes conſidered rightly, I leave any judicious and impartial Perſon to determine.

Objections anſwered.

To the popular Objection, If Apothecaries, and other Perſons that now practiſe Phyſick, and ſell Medicines, were to be ſuppreſſed, and the Price of their Commodities lowered to the Degrees of Profit ariſing from other Goods, they muſt either ſtarve, or take upon them ſome other ways of Maintenance; and thus an uſeful Order and Community of Men muſt ſink, and be loſt to the Commonwealth, *&c.* it is anſwer'd, It is but juſt and reaſonable they ſhould thus ſuffer, rather than go on in their miſchievous Ways of enriching themſelves, at the Expence and Deſtruction of the Eſtates and Lives of the reſt. *Tully* tells us, *Illud quidem natura non patitur, ut aliorum ſpoliis noſtras facultates, copias, opes augeamus.* And to the ſame purpoſe ſpeak the Rules of

the * Civil Law. It is as unnatural and unlawful to ſupport, and enrich our ſelves by the Spoils and open Oppreſſion of our Neighbours, as by our own private Crimes and ſecret Villanies. And in all well regulated Governments, incorrigible Delinquents, and all combined Societies that are found dangerous and detrimental to the Good and Safety of the Whole, have been always cut off and ſuppreſſed: According to that of the Poet,

——*Immedicabile vulnus*
Enſe recidendum eſt, ne Pars ſincera trahatur.

Neither can their Reduction to their wonted Stations, amongſt the Grocers and Chandlers, be ſuch a mighty Detriment and Diſgrace to them, as they would fain inſinuate; ſince ſuch great Numbers of them, in the Country Towns eſpecially, vend greater Quantities of Goods in the Grocery, Chandlers, and Diſtillers, (or rather in the way of *Gin-Shops*, as is the modern Term for the Places where they ſell *Drams* of baſe Spirits) than they do in the way of Pharmacy; and ſo they become in ſome meaſure ſerviceable, and promote the Trade of the Nation. Tho' when they go out of their way, and move in a Sphere above their Capacity, they are ſo far from doing good, that they do incredible Damage; they not only defraud, but kill Men.

I think there is no Man of right Underſtanding but muſt hold this Maxim, *Salus Po-*

* Jure naturæ æquum eſt, neminem cum alterius detrimento & injuriâ fieri locupletiorem. Nemo ex ſuo delicto meliorem ſuam conditionem facere poteſt.

puli

puli ſuprema Lex; That the ſupreme Law of all is the Safety of the People; and that all Government was ordained by the Inſtitution of God, for the Good and Security, the Health and Happineſs of Mankind; and that Men have voluntarily reſolved themſelves into Societies, for the mutual Preſervation and Aſſiſtance of one another: Self-Preſervation being the primary Aim of every Individual; and ſince that can't be effected without mutual Aſſiſtance, it is natural for a Man to promiſe to others thoſe Aids and Helps, that he would expect from them on the like occaſions. Hence ariſe all the Obligations a Man lays himſelf under, when he enters into a Civil Society. Upon this Foot, all Corporations and Societies of Tradeſmen, and indeed for the Encouragement of Liberal Sciences, are founded; and every Man, or Society of Men, that apparently ſubverts the very Ends of thoſe Compacts, ought not only to be debarred the common Privileges of, but alſo to be expelled the ſaid Society, of which he is become ſuch an unworthy Member; ſo as inſtead of uſing his utmoſt Endeavours for the Preſervation of the Life and Health of his Fellow-Citizens, he becomes inſtrumental in their Deſtruction. As no Man can give another Power to kill him; becauſe the Conſent is unnatural, and in itſelf null and void: So no Community or People can give any Perſons Power to deſtroy them, either directly, or by conſequence; Becauſe their becoming a Community (or a Nation governed by Laws) was for their Preſervation; and it is prepoſterous that the Means ſhould be deſtructive of the End. But how little different from this is our preſent Caſe; when

The Good, the Health, and Safety of the People, the ſupreme Law; and the End of entring into Corporations, or Societies.

Thoſe that obviate and ſubvert theſe Ends, ought to be extirpated.

when the very Order of Men, who are inſtituted to be Conſervators of our Health, (conſequentially at leaſt,) and the Means they pretend to uſe in order thereto, are ſo egregiouſly corrupted, as too frequently to become our Deſtroyers! A Man may give me power to give him Phyſick, but not Poiſon.

The abuſed Art of the Apothecary not ſo neceſſary, as is the Science of the Phyſician.

And if the Faculty of Phyſick is by ſo many illiterate, bold, and diſhoneſt Intruders into that (otherwiſe) ſacred Art, ſo far corrupted, that there is a Neceſſity of examining into the Abuſes thereof, and to rectify the ſame, in order to the Preſervation of the Health and Lives of the People; and conſequently that the Branches of it, that are found not only uſeleſs but pernicious, ſhould be diſmembred; I need not ask; every one muſt readily agree, that it is ſafeſt, and moſt for the Advantage of the Nation, for an illiterate, inferior, baſe and abuſive *Set* of Mechanicks to be laid aſide, or made to turn their Hands to other Occupations, to which they are better adapted; than for a learned, noble, neceſſary Liberal Science to be neglected, diſcouraged and rendred uſeleſs, in this trading, potent and flouriſhing Kingdom, and (as we affect to be accounted) this wiſe and learned Nation. In ſhort, after all that hath been ſaid, I need not go about to prove, (it is ſelf-evident) that the abuſed Art of the Apothecaries is not neceſſary; that we can do much better without them, and they much better (not ſo much Miſchief) by laying aſide *that*, and purſuing ſome other ways of Livelihood: but that the Science of the Phyſicians is abſolutely neceſſary; we cannot do

The Nation has not need of, and we can do without Apothecaries; but we cannot do without Phyſicians.

without them, nor well without their Faculty is better regulated, and more encouraged.

But the Caſe ſtands now quite otherways: We ſee the reverſe of all this amongſt us. Perverſe Cuſtom prevails, and turns all things *topſy-turvy*. Truth faileth; and he that departeth from Evil, maketh himſelf a Prey; as ſaid the Prophet: There was no Judgment. We don't judge of Men and Things according to the Meaſures that Nature and right Reaſon dictate to us; but ſuffer ourſelves to be impoſed upon in every thing; and our Paſſions and Intereſt prevail in all our Deportment. We don't eſteem ourſelves for thoſe Accompliſhments, which ſuperior Beings think valuable: Virtue, Integrity, and Knowledge are of ſmall account. As few Men ſquare their Actions by theſe Rules, ſo they don't uſe to caſt them into their Ballance; but every one is apt to meaſure his Underſtanding by the Extent of his Acres, and his Goodneſs by the Length of his Purſe, or the Party he eſpouſeth; To think no Man happy, that is not rich; and he that is, (let him acquire his Wealth how he will) the only Man to be regarded; and that none are wiſe, who do not think, and ſay, and do *at this rate*.

Our World is turned upſide down; Truth faileth; there is no Judgment; Iſa. lix. 15, &c.

And if a Man emerges, once in an Age, who has the Conſcience and Courage to detect and decry theſe fatal, tho' faſhionable Errors, and the Guilty begin (with *Demetrius*) to fear that their wicked Craft ſhall be brought to nought, 'tis natural for them to hate him, and perſecute him to the utmoſt of their Power, and to prepoſſeſs Mens Minds with groundleſs Suggeſtions againſt him, and to ſecure their Affections to themſelves; that they

Reformers are generally the Subject of Hatred, Reflection and Ridicule; and perſecuted.

they may be ſure to begin to hate him, before they know him and his worthy Propoſals, for fear that by knowing them, they ſhould be conſtrained to fall in with them, or at leaſt they ſhould not be able to find how to condemn him.

But let me not digreſs. 'Tis to be feared, Arguments will prevail but little on this occaſion. Nothing but the Legiſlative Authority can redreſs this great and prevailing Evil: And it repenteth me, that I had not addreſſed ſome worthy Member of it, who might have introduced theſe affecting Complaints into the Auguſt Aſſembly in which that is lodged, in ſuch ſort as might have entituled them to a favourable Audience. But as I had laid no Scheme, had nothing in view but to lay open the Truth and Matters of Fact, which I thought would ſupport themſelves; ſo conſequently I did not know, or at leaſt did not at the beginning of my Diſcourſe rightly conſider, whither it might tend, nor what Conſequences and Concluſions might be inferr'd from it. But not to trouble my Reader with apologetic Impertinence: If the Author of theſe Sheets, and his Methods to remedy theſe dangerous Miſchiefs, are thought frivolous and inſufficient, it is high Time for the Wiſdom of the Nation to concert better. And it is to be hoped, that the Parliament of *Great Britain* will e're long do our Univerſities juſtice; ſince there is no Nation beſides, (as a worthy Gentleman hath remarked,) where the Profeſſors of its Univerſities have not the Liberty of exerciſing their Profeſſion in any Part thereof, without ſuch Interruption and unheard-of Violence offered to their Perſons

The Legiſlative Authority addreſſed, for Relief againſt theſe great Evils, as the laſt Refuge & Reſort: tho' that was not at firſt the Intent of the Author. Vid. §. 1, 4, 14, 16.

ſons and Characters. And ſurely Stupidity and Ignorance, and a Diſregard to all Literature and religious Education, is not ſo predominant, nor the Concern for the Health and Safety of the People ſo cold and indifferent, that the Repreſentative Body of our own Nation will think our Peoples Lives of leſs Value than thoſe of other Regions, or our own Univerſities the leaſt conſiderable in *Europe.*

And when the People are undeceived by this interpoſing Authority, it is to be hoped theſe Diſorders will be at an end: Theſe irregular Intruders, and unqualified Invaders of this noble, learned and neceſſary Science will be ſuppreſſed, and all due Encouragement afforded to our regular Phyſicians, who juſtly (and that for the Good and Advantage of the Nation in general, as well as for their own juſt Dues and private Emolument and Subſiſtence) claim a Redreſs of theſe Grievances: Since all Orders of Men expect to have juſtice done their Characters, Rights and Intereſts, from the End and Deſign of their Inſtitution, and from a general Account of their Conduct; and not from the ill Management of a few, or the Introduction of ſome irregular Cuſtoms, which they could not foreſee, and cannot yet prevent.

F I N I S.